# THE CHURCHMAN.

VOL. XII.—No. 31. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15. WHOLE NUMBER 603.

PUBLISHED FOR THE PROPRIETORS. NEW-YORK, SATURDAY, OCTOBER 8, 1842. BY JAMES A. SPARKS, 111 NASSAU-ST. TERMS—[illegible] IN ADVANCE.

## POETRY.

For the Churchman.

### "THIS TOO SHALL PASS AWAY."

"And the king filled his goblet and called unto one of his courtiers, saying, 'Go, call me the wisest of the Magi.' Then was led into the king's presence an old gray-headed man. And the king said, 'Write me a motto, ere I quaff this wine, that will answer for all time!' And the magician, with a cheek paler than the marble stone, wrote for the king, 'THIS TOO SHALL PASS AWAY!' That night both king and magician died, and on the morrow a new king sat upon the throne."—*Persian Chronicle.*

I.

The monarch filled the goblet,
Till it sparkled to the brim;
While around a thousand courtiers
Lowly bowed the knee to him.
"Go, call the king's magician!"
The mighty monarch said—
And straight into his presence
A gray-haired man they led.

II.

"'Tis not to read the Future,
To wake or crush my hope;
Nor yet, to warn of danger,
Or to trace my horoscope—
But ere I press this goblet,
Red with juice of sunniest clime,
Write thou for me a motto
That shall answer for all time!

III.

"As well when I to slumber,
In Beauty's arms recline,
As when in grief or gladness
I quaff the rosy wine!"
Thus spoke the mighty monarch,
With stern, unbending brow—
And deemed he had demanded
A task too mighty now.

IV.

A moment the magician
Low knelt him to the ground;
Then slow, on king and courtier,
In silence gazed around.
Then drawing forth his tablet,
With cheek and lip of clay,
He wrote the king the motto—
"THIS TOO SHALL PASS AWAY!"

V.

At midnight in the palace
Was heard a dying groan;
At morning, robed in purple,
A new king pressed the throne.
The monarch quaffed his goblet,
But, ere the break of day,
The monarch and magician—
They both had passed away!

* * * * * * *

VI.

In all thine hours of sadness,
Or song, or giddy mirth;
When Youth and cheek-flushed Beauty,
With glad eye look on earth;
In hour of wedded rapture,
Or grief for Hope's decay—
O, heed thou well the motto,
"THIS TOO SHALL PASS AWAY!"

VII.

Yet, though the spacious firmament,
The Heaven's ethereal blue,
The earth, its seas and mountains,
Shall pass away from view:
Though man lie down in darkness,
To mingle with the clay,
Thy God's eternal promises
SHALL NEVER PASS AWAY! G. H. H.

*New York University, Sept. 23, 1842.*

## COMMUNICATIONS.

For the Churchman.

### THE GIPSY'S GRAVE.

There are those to whom a sense of religion has come in storm and tempest; there are those whom it has summoned amid scenes of revelry and idle vanity; there are those, too, who have heard its small still voice amid rural leisure and placid contentment. But perhaps the knowledge which causeth not to err is most frequently impressed upon the mind during seasons of affliction; and tears are the softened showers which cause the seeds of heaven to spring and take root in the human heart.

*Sir Walter Scott.*

One of the most peculiar objects appertaining to the English landscape, and indeed remarkably identified with it, is the erratic and predatory Gipsy. He appears to be truly one of those picturesque and poetical accessories belonging to the shady lane and the greenwood tree—a sylvan ranger, claiming hereditary knowledge in palmistry and a prescriptive right to wander or pitch his tent wherever beautiful scenery or the prospect of surreptitious thrift opens upon his uncurbed and eager fancy.

His character has rarely been represented as moral, elevated, or heroic; but has rather been identified with low cunning, mean practices, and keen knavery. He is generally regarded with distrust, and considered as an irreclaimable being; regardless of honest fame, entirely degenerate in principle, and quite unscrupulous concerning the means whereby he may indulge in vicious acts and unlawful propensities. It is hardly possible to rank mortal being much lower in the scale of humanity than the civilized world has commonly rated the poor outcast Gipsy. Yet with all these degrading characteristics, he continues to awaken endless speculation: he is still an interesting member of the great human family. I have never beheld a group of these tawny sons and daughters of a mysterious pedigree, clustering around their rude meal-fire, or engaged in their peculiar avocations, without imbibing this strange feeling of interest and curiosity, mingled with recollections of the varied and fertile themes they have suggested to the poet and the chronicler. Many learned archeologists have expended much labor and research in investigating their secret origin and curious history; whilst the Christian philanthropist has sedulously endeavored to reclaim their wanderings and correct the laxity of their morals. It has ever been found, however, a difficult and perplexed field of labor, to penetrate into Gipsy lore or tradition; or to reform the confused structure of Gipsy ethics. Thus untamed and distinct from all others, may be seen this singular race, roaming at will amidst the fairest and most attractive portions of the land:—

The tawny father with his offspring roves;
When summer suns lead slow the sultry day,
In mossy caves, where welling waters play,
Fann'd by each gale that cools the fervid sky,
With this in ragged luxury they lie.
Oft at the sun the dusky elfins strain
The sable eye, then snuggling, sleep again;
Oft as the dews of cooler evening fall,
For their prophetic mother's mantle call.

*Langhorne.*

The careless looks and random habits of these people, so totally at variance with the methodical world around them, is sufficient to arrest notice. They have fastened themselves upon various European nations with a tenacity as remarkable as it has occasionally proved enduring. The verdant lanes and sunny nooks of Britain are not, however, their only homes. They are recognized frequently and instantly in other lands, by the traveller, from their uniform family resemblance. Bishop Heber, in his travels through Hungary, noticed them at a place called Orlick; "we saw several families of Gipsies," he observes; "these people have the same Asiatic features, and lead the same manner of life as in England. They are very numerous," he adds, "in Hungary."* It is probable, however, that nothing recalled the picturesque heath and the sequestered copse of his native land so quickly to the fond memory of Reginald Heber, as the familiar forms of these free denizens of the earth; so completely must they have been connected in his mind with the rural life of England.

These Bohemian philosophers, as they are sometimes called, with their curious paraphernalia, certainly reminded me of a most primitive order of beings. Their unconquerable disposition to roam in the open air, together with their peculiar and instinctive admiration of the beauties of nature, carry the thoughts of the spectator back to the earliest periods of the world—to Egypt, Arabia, and India; or to times when this original fraternity was not, perhaps, so much at variance with the habits of the world around them as they appear at the present day; but were hailed with cordiality, or perhaps with deference, by the superstitious wayfarer beside the banks of the Nile, the Euphrates, or the Ganges. Not many centuries have passed away when, even in England, a degree of credence was given to the plausible stories of these people, when their sibyls were consulted and thought oracles by those whom it might naturally be supposed should have known better, but who fell in with the credulous current of the time from various motives.

Thus they seem to furnish endless topics for speculation and conjecture to reflecting minds, of the progress or melioration in the social condition of man. Whilst an ingenious writer calls them "*a grotesque ornament to the civil order,*" the humane and charitable regard them with compassion, rather looking upon their community with pitying eyes, as "*the only living monuments of the first ages of society.*" Which view is most correct or consonant with Christian ethics and intelligence, the reader is at liberty to decide.

Gipsy life has blended itself in a very singular manner with English habits and customs. Thus the every-day life of these Bohemians has been a kind of model for the sober English—who have a rural taste, and are commonly fond of nature—to copy. It is an ordinary thing for family parties who wish to enjoy an occasional holiday, thus to ramble far away from the city, and partake of a day's pleasure amid the sylvan scenery of some quiet spot. I have sometimes come quite unexpectedly upon a group of the kind, enjoying themselves in this way upon the banks of the Thames, near Richmond, or in the vicinity of Hampton Court. These friendly parties might easily be detected by the sound of merry laughter, or the blue smoke ascending in slow columns above the masses of green foliage surrounding the little nook in which the Gipsying party were sociably taking their tea. Thus these imitations of Gipsy manners and customs, connected with other circumstances, frequently exhibited here, betray the latent feelings of sympathy still displayed in England towards this degraded class of people; who, it appears, can neither be tamed nor incorporated into the social compact without great tact. Some remarkable affliction or overwhelming calamity, it seems, is necessary, or must take place, to effect any reform either in their habits or morals. Those who have had opportunities, however, of studying the traits of Gipsy character closely, have related many facts in their favor, whilst some incidental circumstances have come to light concerning them, that would do honor to the most refined of our species. I allude to the attention bestowed upon the graves of their kindred, and the frequent visits they are in the habit of making to them at stated seasons of the year. This custom has been noticed by a writer who appears to have bestowed much time and attention on the subject, and I shall therefore quote his own words:

"Most families visit the graves of their near relations once in the year; generally about the time of Christmas. Then the depository of the dead becomes a rallying spot for the living; there they renew their attachments and sympathies, and give and receive assurances of continued good will."

He remarks further upon this theme:

"The graves of this people are usually kept in very good order in the churchyards where they lie interred. This is done by the sexton, for which they are annually remunerated. Sometimes large sums of money are expended on the erection of head-stones, and in one instance a monument was erected in the county of Wilts at considerable cost."†

This is certainly a sunny ray of light gleaming favorably from amidst the dark shadows which commonly environ their degraded memorials. It contrasts well, however, with the indifference or frigidity frequently manifested upon this subject by those who consider themselves more civilized and enlightened than the wandering and benighted Gipsy. There is at least something peculiarly interesting, nay, significant and affectionate, in these stated gatherings around the green graves of their kindred—this remembrance of departed friends, this exchange of sympathies, and assurances of future amity between those whom the world generally regard with obloquy, or at best, look upon with commiseration. Outcasts as they are from the great mass of mankind, marked and stigmatized as base and vicious, or singled out for their depravity; it is impossible to view this redeeming indication of unsophisticated humanity, oozing out, as it were, from the corrupted fountain from whence they draw their original code of morals, without a strong feeling of interest manifestly in their favor. Many customs appertaining to civilized nations have less to recommend them to notice or consideration, than the spirit which prompts these friendly meetings. It is a tacit recognition of that involuntary sentiment of refined feeling, which teaches us the law of mutual kindness towards our brethren, and respect for the ashes of the revered dead. With what remarkable force should this Gipsy characteristic come home to the minds of those who, with all the enviable advantages of civilized life and education, disregard or think lightly upon this seemly subject. The tawny ranger—

"The child of misery, baptiz'd in tears"—

thus appears a better exemplar of certain commendable and Christian observances than some of his more highly favored Anglo-Saxon brethren. And simple as this fact may seem at first sight to those who have never considered the subject in all its bearings, it has caused them to be regarded with more indulgence, perhaps, than they would otherwise have been; whilst it has also been the indirect means of awakening within the minds of some of the better disposed amongst them, a sense of religion; and tears shed over the sacred grave of a lost one, have caused "the seeds of heaven to spring and take root in" a Gipsy's heart.

I confess it was a circumstance of this kind that interested me strangely in Gipsy annals, and induced me to look at them with a degree of attention entirely removed from prejudice, or mistaken views in their favor. My first encounter with them was purely accidental. It occurred during a ramble I was taking through a beautiful part of Surrey, and in my ignorance of English topography, I found myself quite unexpectedly in the midst of them, in one of their most ancient and chosen haunts, namely, Norwood-forest. Although this celebrated spot cannot well claim its original title of forest at the present day, having been denuded of its leafy monarchs by the ruthless hand of man, it still retains in a measure its rural characteristics, and the sylvan features of the scenery on every side, still indicate the Gipsy taste for the loveliness of nature. And here were these thriftless, improvident mortals assembled in all the luxurious enjoyment of animal life, sharing equally with their dogs and donkies the pleasures of a vernal day. Their king was dead, but I saw their queen, a middle aged and rather good-looking woman, very decently attired. She was seated in a rustic two-wheeled carriage beside the heir apparent, whilst one of her privy counsellors was applying the whip with considerable energy to the flanks of a venerable state horse. I understood that she was about visiting one of her distant colonies for the purpose of testing their fealty and hospitality. The importance of this piece of Gipsy policy caused an unusual degree of excitement in the camp, and gave me an opportunity of witnessing an ebullition of Gipsy humor, stimulated, perhaps, by this event, into unwonted vivacity.

Merriment and careless thought seems to console these perigrinating philosophers for all the hardships they endure, and a gleam of sunshine or a smiling landscape will almost compensate them for the want of a meal, or the contumely of the world. To the casual observer, they appear almost like some peculiar object merely intended to give interest to the rural scenery for which they exhibit so much innate taste; and they are often entirely condemned or disregarded, save in the way of pictorial embellishment. This is taking a very superficial view of their characteristics. To notice them only when flitting about like shadows in the silver moonlight, or strolling through grove and thicket upon some nefarious expedition, or hovering pellmell about the ruddy glow of their evening fires, is to glance at them ineffectually. They must be studied like other people before their peculiarities can be understood or properly developed. There is commonly some latent trait of character hidden beneath the surface of almost every mortal being, which the unphilosophic observer never dreams of or discovers. I do not profess to have penetrated into this interesting study of human nature myself, yet an incident displaying Gipsy feeling and affection was related to me by one who had paid considerable attention to the subject, and which corroborated the statements made by some Gipsy advocates.

It was some time after my chance adventure amongst the Gipsies of Norwood, when curiosity had led me into a far distant part of the country. I came to a singularly picturesque and rural looking village which modern innovation and desecration had left untouched, at least so it seemed to my admiring eyes. It might have served some modern Goldsmith—and perhaps has, for aught I know—as a model of primitive English manners, and was truly, without exaggeration, the "loveliest village of the plain," and the more interesting to a traveller from its extreme air of repose.

The first thing, however, which completely took my fancy, was its venerable church and rural graveyard. There were a number of beautiful elms and limes which shaded the graves of the villagers, but one old yew tree, from its peculiar position and dense foliage, seemed to cast a religious solemnity over the entire scene. The ancient edifice against which it leaned and adorned, was a rare specimen of Anglo-Saxon antiquity, which had been the consecrated resort of the devout for centuries, whilst the peaceful precincts of its sepulchral mounds hed served as the gathering place, on holy days and festivals, for the villagers, from time immemorial.

There was no small degree of interest attached to such a spot, and so curious a piece of architecture; so I sat down upon an old table monument hard by to meditate upon its history. I had not got half through my cursory reading of its antique features—its gray and lichen covered buttresses, its stone mullioned windows, its grotesque carvings within the deep receding porch, its ivy-draped tower and crumbling battlements—when I perceived two figures approaching the church. They proved to be the sexton and his granddaughter. It was a Saturday morning, and they were coming to put the sanctuary in order for the morrow. I was very glad, however, to see them, as it afforded me an opportunity to ask some questions touching the accuracy of my antiquarian surmises, and to behold the interior of this sacred temple. And well worth inspecting did it seem, as the old man opened a massive door which admitted me into the chancel—containing a very curiously carved font—and I paced "with lingering steps and slow," the silent aisles, or paused beside the marble tomb of warrior and knight, upon whose quaint old effigies fell the sunlight through the painted windows. As I looked upon these memorials of religious and chivalrous times, once so strongly blended together, it seemed truly a holy place,

"Where dead men's spirits come, and angels keep
Long hours of watch with wings in silence furled."

D.

(*To be continued.*)

* Bishop Heber's Journal in Norway, Sweden, &c.

† The Gipsy's Advocate, by James Crabb, p. 29, London, 1832.

For the Churchman.

TEXT. *An extract from Barstow's new History of New Hampshire.*

"Liberty never had braver defenders than were these extreme Calvinists. Almost always in the old world, and generally in the new, the warfare for Calvinism has been a warfare against oppression. The soldier of the cross, in the Calvinistic sense of the term, has ever been the soldier of liberty; and of all the multitudes who have worshipped at the shrine of that goddess, few have been more devout. They have investigated the bounds of authority. They have set limits to the power of kings. They never were the slaves of priestcraft. In their system of Church government they acknowledge no sovereign pontiff. It is a pure democracy. The will of the majority is law. There is nothing to disturb equality of rights. Whatever power the clergy may have obtained is no fault of the system itself; for no power—of necessity—pertains to them or to any officer of the Church. The humblest member has no superior but the King of kings. Nor is the pastor superior to any brother, except it be in faith, humility, and hope. He has no greater power over the brother than the brother has over him. They are monitors of each other—counsellors of each other. They use no liturgy—they bow to no confessor. The pastor is but the expounder of the divine will. The body of the Church are the judges of it, and GOD is the judge of all. This system leads of necessity and naturally to popular liberty. The idea that wealth is to be deified and government founded upon property, never sprung from the system of John Calvin. It is a plant of after-growth amongst us. The democratic theory springs naturally from the Calvinistic system of Church-government. The *theory* has been caught up by thousands who have rejected the *creed*. The Calvinists were adherents of a system that sprung from the people. The great reformer was himself a plebeian. His infancy was cradled in a lowly abode. His youth and manhood were spent in wrestling with the errors of a world. He raised and elevated an enslaved peasantry. He exposed the crimes of a corrupt priesthood. He was the advocate of common schools—the glory of New England. On the whole, humanity is largely indebted to the man whose cruel burning of Servetus has left an indelible stain on his memory."

COMMENTARY.—"JESUS answered, my kingdom is not of this world; if my kingdom were of this world, then would my servants *fight*, that I should not be delivered to the Jews; but now is my kingdom not from hence." (*John* xviii. 36.) The weapons of Calvinistic warfare are confessedly "carnal;" the weapons of the true "soldier of the cross" are exclusively spiritual and "mighty *through God*, to the pulling down of strong-holds." Calvinists are confessedly idolators; they devoutly worship at the shrine of a woman styled the goddess of liberty; true Christians "abhor idols," and yet delight in the liberty wherewith *Christ* "hath made them free." Calvinists investigate the bounds of civil authority, and set limits to the power of kings. Our LORD and his apostles never did so "Render unto Cæsar the things which be Cæsar's," was the injunction of the Master; and, says one of the disciples, "Submit yourselves to every ordinance of man for the LORD's sake, whether it be to the king as supreme, or unto governors as unto them that are sent by him for the punishment of evil-doers," &c. Calvinists, although they "know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men," (*Dan.* iv. 17,) do nevertheless strive as independent politicians to reverse "the decrees;" true Christians with reverential submission are accustomed to pray "for *all* that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty." (1 *Tim.* ii. 2.) Calvinists were never the slaves of priestcraft, this, at least, is their belief; but men in servitude are oftentimes less capable than others of appreciating their condition. The Jews in the days of our LORD's ministry on earth were spiritually enslaved, and yet were ignorant of the fact that they were "in bondage." In their system of Church-government, Calvinists (like other opponents of the Romish system) acknowledge no sovereign pontiff—but it does not follow from this, that their system is a pure democracy. The present writer has been an auditor at a meeting of the old school, or strictly Calvinistic General Assembly, when members contended that Presbyterianism was not a democracy, but an aristocracy. "The will of the majority [among Calvinists] is a law." So is it in the British Parliament, which is not Calvinistic. "There is nothing [in the Calvinistic system] to disturb equality of rights;" on that point, however, the old school honestly differ from the new, as certain lawsuits will testify. "This system leads of necessity and naturally to popular liberty; the idea that wealth is to be deified, [the goddess of liberty being excluded.] and government founded upon property, never sprung from the system of John Calvin." Here, again, there may exist an honest difference of opinion. Roger Williams and Thomas Jefferson were, in their respective ages, accounted *pure* and *genuine* democrats. Both stood up for popular liberty, and both favored the doctrine that government should in part be founded on property. But it so happened that one respected Calvinism, while the other hated it as he hated "priestcraft." Who shall decide, then, between Rhode Island and Virginia; or between the democracy of Geneva and that of the United States? "The democratic theory springs naturally from the Calvinistic system of Church-government." This could not easily be proved, even if we agreed on the point whether the "Presbyterian" or the "Congregational" was *par excellence* THE Calvinistic system. The Presbyterians in Scotland and the members of the Reformed Church in Holland are monarchists. Do any question their loyalty? On the other hand, large bodies of Congregational democrats in New England are uncompromising Anticalvinists. Who will affirm that *they* who are ever tuning that harp of many strings, "the spirit of inquiry," are foes to popular liberty? "The theory has been caught up by thousands who rejected the creed." The creed, *we* apprehend, would sanction a very undemocratic theory and practice. Calvinistic politicians, in their first interviews with the aborigines, might very consistently have adopted the syllogism which is said to have been in vogue among the elder Puritans, and reasoned after this manner: "The earth is the LORD's; we are the Elect; the Elect are the Sons of GOD; the Sons are Heirs; the inheritance therefore is ours, and we will divide the earth." "The humblest member has no superior but the King of kings;" these admonitions, therefore, "children, obey your parents in the LORD"—"wives, submit yourselves unto your own husbands," must be blotted from the record. "Nor is the pastor superior (in authority) to any brother;" "no power of necessity pertains" to him. Calvin's Institutes, together with the Confessions of Westminster and Dort, must therefore be expunged. They recognize the doctrine that the pastoral office "springs" rather from heaven than "from the people," and that the people are bound to "obey them that have the rule over them," for that they watch for their souls. Calvinists unfortunately "use no liturgy." Had they adopted one, the Presbyterians would probably have still been knit together, and a Congregationalist at the west would have been spared the lamentation that his brethren had no bond of union but a religious newspaper! Calvinists, like other Protestants, "bow to no confessor;" it is presumed, however, that at their "inquiry" or "anxious meetings," without bowing they "confess their sins one to another." Among Calvinists, "the pastor is but the expounder of the divine will; the body of the Church are the judges of it, and GOD is the judge of all." Preaching, then, is not a means of grace, nor are preachers to reprove, rebuke, or exhort. The pastor in New Hampshire may on every return of the Bible Society and Missionary Society anniversaries, make his pilgrimage to New York, and eloquently expatiate on the efficacy of the word of GOD when circulated "without note or comment," and on the power of the preached Gospel when proclaimed by "soldiers of liberty" in "raising and elevating the enslaved," and in exposing the "crimes of a corrupt priesthood;" but at home he is ever "on trial." The Bible is not there received without note or comment, for he "expounds" it from week to week, in order that his people, as a suitable preliminary to the judgment of the last great day, may be enabled to determine whether or not he expounds it correctly. Nor is it received with profit when accompanied with comments, for all his hearers are "judges," and, says the apostle, "if thou judge the law, thou art not a doer of the law, but a judge." *James*, iv. 11.* If this be the theory of Calvinistic democracy, unenviable indeed the pastor who is thus the victim of a galling slavery! The "cruel burning of Servetus" is only the foreshadowing of the sorrowful destiny that awaits him.

"On the whole," the Calvinists of these United States will not, we think, be over-much pleased with the recent enthusiastic defence of their historical champion. Popular liberty is a popular theme, but considerate Christians, the more that they reflect, will be more and more convinced that pure and undefiled religion will thrive under any form of civil government, and that till GOD himself shall establish by miraculous power a union between Church and State, all attempts to bolster up a waning system by an appeal to popular prejudices should be viewed with a suspicious eye. Be this as it may, the REV. WILLIAM WHITE officiating as *Chaplain* to the first Congress will always, in *our* estimation, present a more interesting spectacle than a Witherspoon taking part in political debates, however diverse their sentiments on the system of Calvin.

MELANCTHON.

* See 1 Cor. iv. 3.

For the Churchman.

*Rev. and Dear Sir,*—Is our poor Missionary Society ever to revive; or has it in sad earnestness been sunk so deeply in the slough of distrust, that even the present able Secretary cannot withdraw it from the mire which had accumulated round it, and stiffened on its palsied limbs? "What is the Church in the east thinking of?" is a question that I ask myself twenty times a week; but no genial breezes waft a satisfactory answer back. *Churchman* after *Churchman* finds its way to this place with becoming regularity; and the first column to which I look—after glancing at the editorials—is that containing the acknowledgments of the missionary committees. But alas! I might as well not look at all, for each week fetches me a heavy heart, as I see how trifling—may I not say how *niggardly*—the contributions of the Church are for this all important object. What is the reason? Have we no souls in the west to save? Have we no deadly heresies WITHOUT OPPOSITION, bearing down on us; black Stygian floods, sweeping away all morality, truth, and virtue; discolored and loathsome streams, from the mud of which, as they pass, spring toads, and vipers, and alligators, sects and delusions without name, the dear pet progenies of Satan? GOD knows that error never was so multiform, or had so many ways of proving itself an angel of light—or found so snug a home, so truly a *western* welcome, in the erring heart of ever erring man. Have we no stray sheep of the fold of CHRIST to search after, to feed, to save from the wolves and the bears? Sheep can no more live upon air in the west, than they can in the east; and if good food be not provided, with a natural instinct they will go wandering away, and their goodly fleeces will be torn by briar and bramble—and unhealthy garbage will fill with scab and rot the humors of the body. Good Sir, the west abounds with such sheep. There are the English, and the Irish—baptized, catechized, confirmed in CHRIST's holy Church at home; their fatherland refuses them provision for the body; they come to us, bone of our bone, flesh of our flesh, very members of the body of CHRIST with us; and we refuse them food for the soul; we tell them most benignantly to be warmed and fed, and then hand them over to the tender mercies of the Baptist, the Mormon, the Christian—or some other novel and heretical sect. Poor sheep! body or soul must be lost—it is no longer lawful for you to save both—verily is the word of Scripture fulfilled, "he that will save his life shall lose it." And there are the American sheep—not straying voluntarily, but loving good pasture. Their fathers and forefathers before them loved the Church; they love the Church; when young and tender they nestled in her bosom; drank words of honey from her mouth; found her ways to be ways of pleasantness, and that all her paths were peace. They have labored, prayed, spent, and been spent for their holy mother; and in robes of glory and beauty does she float, as a noonday vision before their eyes. But, to paraphrase the words of the poet—

"Gold after gold departs—
"Who has not lost his gold?"

Poverty, distress, broken hopes, and broken hearts, drive them from their sweet, elm-planted villages; one look at the old church, one tear for the blessings they leave behind, and with true New England hearts they go to work a new fortune out of the unbroken forest, or the endless prairie. But no church have they here. Methodism, Presbyterianism, and many other *isms* surround them—they cry for food—their cry reaches the east—it sounds loud and clear along their native ocean-beaten shore—they listen for a response—it comes sadly and languidly, "*We have enough to do at home—we cannot afford money and men for the West—do what you like, starve or feed—but trouble us no more.*"

And have we no CHURCH to found? Are we not the appointed guardians of CHRIST's holy religion *in full*, on this continent? Are we a sect to take place side by side, or even at the tail of each self-constituted human religion—or are we to FIGHT MANFULLY against sin, the world, and devil; and to continue CHRIST's faithful soldiers and servants to our life's end? Strange warfare! still stranger soldiers! to let the enemy ensconce itself in its own towers, and throw up its own bastions—while at home the army of GOD is on a peace establishment; and all the officers are on furlough. Those who *twaddle* about *perfect* and *imperfect* churches and the "*Shibboleth*" of Episcopacy—those who shake hands with and make humble bows to *Isms*—may laugh at this question; but for our part, we can conceive that the Church is something more than a name, and that to be lukewarm in maintaining its principles and spreading *manfully* its doctrines, is nothing less, under the present aspect of affairs, than high treason to the head of it. A similar case of neutrality is spoken of in Scripture—and what saith the Holy Ghost concerning it? "Curse ye Meroz, saith the angel of the LORD; curse ye bitterly the inhabitants thereof, *because they came not to the help of the Lord, to the help of the Lord against the mighty.*"

Dear Mr. Editor, do let me beseech you to aid us, and to stir up the "pure minds" of your eastern people to more love and more good works. We are dying here—we are perishing. You have food—we have mouths. We send you temporal provisions—cheap, of the best quality—in teeming abundance: Do send us spiritual food, the bread of life.

MICHIGAN.

We cheerfully avail ourselves of the permission of the writer to publish the following letter:

MONTPELIER, Sept. 20th, 1842.

The period of sending my annual subscription to the Churchman having arrived, I embrace the opportunity afforded to give some intelligence of the state of the Church in this region. This village being the capital of our state, numbers about 2000. The religious denominations, when I came here, seven years ago, were Congregationalists and Methodists principally. Very few pretended or cared to know any thing farther of the Church, than, that they did not believe in "a change of heart," and opposed "revivals."

About three years since, Rev. Mr. Hatch of Poughkeepsie, sometime Chaplain of the Senate of the United States, and soon after, the Rev. Dr. Burroughs of Portsmouth, casually spent a Sabbath here, and preached in one of the Congregational houses, and were well received, except that some simple ones feared it might be intended, or at least might operate to introduce the services of the Church to too great favor among the quiet descendants of the Pilgrims, here in the green hills of Vermont.

Since that time, the Bishop of the diocese and others have visited and preached among us, and have very often been urged to occupy the Methodist house, with the utmost cordiality. The number of those who felt any decided interest to build up the Church here, has always been very few. But an effort has been made this summer, and we have raised, with some assistance from our friends in Burlington, about two thousand dollars, which will be sufficient to finish us a very neat and comfortable house of worship, which is at present in an advanced stage of building.

The house is forty feet by fifty, with a tower sixteen feet square, built of wood in the neatest Gothic style, after a model furnished by our good bishop, who takes a fatherly interest in our behalf. We have now gone to the very extreme of our ability, and have no organ or bell, which, especially the former, we think almost indispensable to the proper dignity and decency of the Church worship. But we trust in the LORD, that in his own good time he will send us relief.

We are surrounded by a country of more than fifty miles in extent, and in one direction almost twice that distance, in which there is scarcely one single organized parish, and where very few know any thing of the Church or her doctrines, or mode of worship, except what they learn from the bitterest, because the most prominent, class of dissenters among us. Many make it almost a matter of principle, especially among the ignorant and bigotted, to vilify and misrepresent both the English and Roman Catholic Church. They not only assert, but they verily believe, that both these corrupt Churches are the personification of Mystical Babylon, Mother of Harlots. Low Churchmen they almost deify, as being of most wonderful spirituality, to remain incorrupt amid such a scene of pollution. High Churchmen, and Roman Catholics, and Puseyites, noted under the same category. Of course you, Mr. Churchman, come in for a full share of obloquy. But the leaven

is at work, and in due time sensible men will come back to the true doctrines of the primitive Church.

Our good people in the region of old Dartmouth have received a good lesson upon the subject of Oxford tracts, in the discourse which Dr. Woods, of Bowdoin College, delivered there at the last Commencement, in which he distinctly broke ground in favor of those doctrines, which the tract writers have so ably defended, and thus tacitly administered a very timely rebuke to that jeering, sneering cant, which has been but too common, in regard to every thing which could prefer the least claim to rational philosophy, or sound theology, especially if it came from Oxford.

Thus the matter stands at present with us. We think there is no place in this diocese, and very few in the United States, where more reasonable hopes could be entertained of receiving a controlling and beneficial influence in extending the doctrines of the true Catholic Church. If we should be compelled to come into your oft-taxed city to ask aid, I trust you will consider our claims with your accustomed liberality. R.

For the Churchman.

*Mr. Editor*,—Perusing the communication of "A Layman of the Southwest," in your paper of the 6th inst., has generated in my mind a few thoughts on the subject concerning which he addressed you.

That clergymen are much needed in the Southwest is true. That some have come from the General Theological Seminary and "turned back," is true. But why is the required need not supplied? Why have *they* "turned back" who did come? Because we have not laborers sufficiently numerous to supply the wants of the Church—because when they do embark into the work of the Southwestern field, there is "no Layman of the Southwest" to be found who is ready to minister to *their absolute necessities*. When the bishop visits a destitute spot, such a "gorgeous" picture of usefulness is laid before him—such *encouraging promises* are made, and even amounts pledged, for the support of the ministry, that he is often induced so to represent matters to the eastern clergy as to prevail on some of them to enter this portion of the vineyard. And when they come, it is not long before it is discovered that they must support themselves and families or else live upon promises, if any should be made. Generally speaking, there are none to be found who induced the bishop to send for the minister, and therefore there are none who will make *promises* even. Let the minister then be ever so well adapted for the station, he cannot retain his position because he cannot surrender himself and family to starvation. He therefore returns to that portion of the country where ministerial labors are appreciated and received as a privilege, as well as amply supported.

Now—as to the fault of education—if we are to understand by this that our ministers are too well educated for this region of the United States, I am surprised at the assertion, because it is wholly unwarranted. It is a well admitted fact, that unless the Episcopal minister is a man of gentlemanly appearance and bearing, and of thorough education, he is by no means acceptable to *Laymen of the Southwest*. It is a well known fact, that in all the Southwestern towns and villages the dissenters of every hue and color are in open warfare against each other: but that so soon as an Episcopal minister presents himself, a coalition is at once formed, by these enemies, to turn the tide of battle against the single-handed Episcopalian. Could the Episcopalian resist such an overwhelming force without the strength of education? If he be destitute of knowledge, how could he depict "heresy and schism" by exhibition of the truth —by disclosing the faith once delivered to the saints? If "Laymen of the Southwest" are fond of being "carried about by every wind of doctrine," they must not look to the Episcopal Church for the breeze—for such a breeze is the commotion of ignorance. F.

For the Churchman.

"UNANIMOUSLY."

*Mr. Editor*,—I am very much mistaken if you will not agree with me, that in all matters, it becomes the Church of God to act in simplicity and godly sincerity. If the members thereof are of "one heart and of one mind" upon any subject, let God be praised; but if they are not—if they are notoriously divided in sentiment—what good can be expected to accrue to the cause of truth and righteousness, by pretending to be "unanimous?"

have noticed in several instances lately, in the proceedings of our Conventional bodies, that this amiable weakness of desiring to appear very much united, has led to what, in the judgment of plain people, may seem to imply a want of regard for truth. Thus, is a Bishop or an Assistant Bishop to be elected, though it is well known that the members of Convention, both clerical and lay, upon whom the choice devolves, are not of one mind with respect to the qualifications proper for that holy office; yet, for appearance' sake, and for the influence which it may be supposed to have upon the Church at large, or upon those who are without, it is agreed to call the proceeding "unanimous." Is this right? Can the blessing of God be expected to rest upon a Church, which thus, in one of the most solemn transactions pertaining to ecclesiastical legislation, deliberately violates the truth? The case supposed, is where a body of clergy and laity are nearly equally divided upon the great principle of Episcopacy. The one side holding it to be of "divine right;" essential to the *being* of the Church; so that, without it, derived in regular succession from the apostles, there can be no Church of Jesus Christ in the world; no regular ministry or ordinances; and the other side, with the same right of private judgment, and accountable only to Him who is "Lord of all," maintaining, that the question of Episcopacy is a mere question of expediency; that the apostolic succession cannot be made out; that the Church of God consists of those who are truly converted among all the different denominations, sects and parties, into which the Christian world is divided; is "invisible," and cannot be traced by any visible order. These two classes of Churchmen meet together in Convention, for the purpose of electing a Bishop or Assistant Bishop. After comparing notes and counting sides, it is found that the Low Churchmen have a majority: of course their choice will be a Low Churchman. Or, vice versa, suppose the High Churchmen find that they have a majority, they will of course choose a High Churchman. All this is well understood at the time: neither is it expected that there will be any material change afterward. But for the sake of *seeming* to be of one mind, it is proposed and agreed to, to call the proceeding "unanimous." That is, High and Low Churchmen agree to publish to the world, that they set no value upon their respective opinions upon the subject of Episcopacy; that they have indeed ranged themselves on different and opposite sides in their preaching and writing and conversation, and will continue to do so; but it all amounts to nothing; when they come to the point, they are all "High Churchmen," or all "Low Churchmen," as the case may be. Principles—what are they worth? Who cares for principles?

Now I beg leave to ask those whom it may concern, is this right? Is the question of Episcopacy a matter about which we are at liberty to take either side, out of complaisance, or under the influence of a mistaken liberality? To those Churchmen who hold the doctrine of Apostolic Succession, and the exclusive authority of an Episcopal ministry to preach the Gospel, and to minister at the altar of the Christian Church, I would beg leave to propose the question: How can you, consistently with your principles, consent to be represented as of "one mind" with those brethren who hold that there is no "visible" Church to be found; only an *invisible* one; and that Presbyterians, Congregational, Baptist, Methodist, and Quaker societies, are all equally Churches of God with the Episcopal? Excuse me for saying, that here appears to be an inconsistency; and for one, I would much rather that all good Churchmen would, in the meekness and gentleness of Christ, avow their principles, and stand by them, though ever so much in the minority,—than thus to seem at least to count them of but little importance.

Your present correspondent has come to the conclusion, that the time is at hand when Churchmen must rally under the standard of the Apostolic Succession, and divine Constitution of the Church; and, with Bishop Pearson, maintain, that "whatsoever Church pretendeth to a new beginning, pretendeth at the same time to a new Churchdom: and whatsoever is so new, is *none*." (Art. 9.)

Yours, Philos.

For the Churchman.

CONSECRATION OF ST. STEPHEN'S CHURCH, RIDGEFIELD, CON.

The consecration of a new church is of so common occurrence, that the simple announcement of the fact, as a matter of statistical information, ordinarily suffices. But in the present case, circumstances seem to require a somewhat more extended notice.

The new edifice recently erected for the use of St. Stephen's Parish, Ridgefield, was consecrated to the worship and service of God by the Right Rev. Bishop Brownell, on Tuesday, the 20th inst. There were present of the clergy of the diocese, the Rev. Warner Hoyt, rector of the parish, the Rev. Dr. Mead, the Rev. Messrs. Todd, Tomlinson, Bull, Stocking, Ogden, A. Nichols, Yarrington, Purvis, Guion, and Atwill; of the diocese of New York, the Rev. Dr. M'Vickar, and the Rev. Messrs. Short and Partridge. At half past ten in the morning, a procession was formed at the house of the rector, and moved thence to the church, the clergy—fifteen in number—habited in their surplices. The instrument of donation was read by the rector, the sentence of consecration by the Rev. Mr. Short, and the sermon preached by the bishop. Divine service was again held in the afternoon, when, after a sermon by the Rev. Mr. Yarrington, the bishop administered the holy rite of confirmation to eleven persons. At an early hour, the quiet village, as well as country around, were literally astir. The seats and aisles were crowded by a deeply-attentive audience, while the distance from which many of them came evinced their lively interest in the solemnities of the occasion. It was indeed a happy day for that small band of devoted Churchmen, through whose zeal, liberality, and exertion, so handsome a temple had been erected to the glory of God. It witnessed the consummation of a long-cherished wish, and gave them promise of future stability and growth.

We may safely hazard the assertion, that few parishes in our land present a nobler instance of perseverance crowned with so much success. In the place of an old, dilapidated, and misshapen building—used in the revolutionary war for a storehouse—stands now a convenient and beautiful church, provided with a fine-toned organ, and a comfortable basement—the whole a monument of the indefatigable zeal of the rector, and of the ample munificence of his people. Nor is it the least in the praise of the present vestry, that they have erected, on either side of the pulpit, a marble tablet to the names of Dauchy and Stebbins, known in former years as pillars of the Church, and now remembered as exemplary Christians.

Before closing the present account, I cannot but remark the seeming propriety of the clergy appearing on the present occasion in their *surplices*. The black gown, as we well know, belongs rather to the University than to the Church, and is usually worn as a badge of one of the learned professions. Hence it is used sometimes by the judges of our highest courts, and by officers of our Colleges on public occasions. Though it may be called an official dress, it is manifestly *not a dress peculiar to the priestly office*. The surplice, on the other hand, *is*, and hence is worn by the ministry alone. Now in what capacity do the clergy attend on such occasions? Surely not as members of a learned profession merely, but as priests of the Living God, duly commissioned by authorized hands to bear the sacred vessels. It would seem, therefore, that the very nature and design of the surplice would indicate *it* as the proper official dress for the clergy to wear, whenever they assemble on occasions similar to the above. In the present instance, we believe the effect to have been good, and we sincerely congratulate our esteemed brother, not only upon the numerous attendance of his brethren of the county, but upon the readiness they showed to comply with his request, "Bring your surplice with you." O.

*From the Banner of the Cross.*

COUNTRY CONVERSATIONS, VIII. IX.

"THE OFFENCE OF THE CROSS."

*Romanist.* Do you really mean to have the cross on your new spire?

*Catholic.* Most certainly we do. It is now made, and ready to be set in its place.

*Romanist.* But you have no right to it. It belongs to us. Only the true Church has the cross.

—

*Catholic.* So, you have put the cross up, on your spire.

*Ultra-Protestant.* Oh, yes; we just set it there, to see how it would look.

*Catholic.* Then you have taken it on trial!

*Laying of the corner stone of an Episcopal church at Springfield, Clarke county, Ohio.*—This interesting ceremony was performed on the 29th ult., by the Rev. W. Presbury, assisted by Rev. R. Killin of Piqua, and Rev. E. Allen of Dayton. The new edifice will be 57 feet in length including the tower, 38 feet in width—having a commodious basement.

We heartily congratulate the faithful and persevering missionary in an event so auspicious to the growth of the church under his charge.

THE CHURCHMAN.

SATURDAY, OCTOBER 8, 1842.

The Diocesan Convention, the opening of which was mentioned in our last, having pursued its deliberations with great harmony, adjourned *sine die* on Friday night, September 30th. We annex the following as the result of the elections:

Secretary of Convention, Rev. Benjamin I. Haight.

Assistant do., Rev. J. Dixon Carder.

Treasurer, Charles N. S. Rowland, Esq.

TRUSTEES OF THE FUND FOR AGED AND INFIRM CLERGYMEN,

Peter A. Jay, Esq., William Bard, Gerrit G. Van Wagenen.

STANDING COMMITTEE.

Rev. William Berrian, D. D., Thomas Lyell, D. D., John M'Vickar, D. D., Thomas H. Taylor, D. D.—Messrs. Thomas L. Ogden, Floyd Smith, Murray Hoffman, Gulian C. Verplanck.

FOR DELEGATES TO THE GENERAL CONVENTION,

The Rev. John Brown, D. D. and the Rev. Reuben Sherwood, D. D. were elected by the clergy, as was also the Rev. W. L. Johnson, as a supplemental delegate. On the part of the laity there was no choice. Whereupon, on motion, the rule of order was suspended, and the election indefinitely postponed.

DIOCESAN MISSIONARY COMMITTEE.

Rev. William Richmond, Benjamin I. Haight, Lot Jones, Joseph H. Price, Edward N. Mead; and Messrs. C. N. S. Rowland, John H. Swift, Cornelius Oakley, Floyd Smith, A. L. M'Donald.

The most important business, however, transacted at the Convention, was the change in the missionary operations of the diocese. The Education and Missionary Society resigned its trust to the Convention, and thus became extinct. This led to the enactment of a Canon by which the educational trust is confided to the incorporated Society for the Promotion of Religion and Learning, and the missionary trust to a Committee consisting of clerical and lay members of the Church, appointed by the Convention and acting under their authority. This Committee have the power of appointing on the nomination of the bishop. The Canon requires also that collections be made monthly in all the parishes of the diocese; but its provisions in this and other respects will be best learned from the Canon itself:

CANON XV.

*Of Diocesan Missions, Theological Education, and Contributions for other Church objects.*

Whereas the Convention having hitherto approved the objects of the Education and Missionary Society of the Protestant Episcopal Church in the State of New York, and having also approved its constitution; as also those of the New York Protestant Episcopal City Mission Society; and whereas the said "Education and Missionary Society of the Protestant Episcopal Church in the State of New York" has resigned its trust and powers into the hands of this Convention, and the same having been accepted, the Society thereby has ceased to exist, and it is therefore necessary to make some provision for the future support of missionaries and Theological Education in the diocese: therefore it is hereby declared,

§ 1. That the missionary operations of this diocese shall hereafter be conducted by a Committee of the Convention, to be appointed as hereinafter provided for; and that the subject of education shall be confided to the incorporated "Society for Promoting Religion and Learning in the State of New York."

§ 2. First, at each Annual Meeting of the Convention, ten persons, members of the Church within the diocese, one half of whom shall be clergymen, and the other half laymen, shall be chosen by ballot; who with the Bishop or Bishops of the diocese shall compose a Board, to be called, "The Missionary Committee of the Diocese of New York," who, as agents of the Convention, shall have the distribution of all funds which may be raised for the support of Missionaries in this diocese, out of the city of New York.

Second, of the Committee thus chosen, the Bishop shall be ex officio president, and he shall have the sole power of nominating Missionaries for appointment by the Committee; and the Committee shall have power to elect from among its own members a chairman pro tem., in the absence of the Bishop; and to make its own by-laws, to appoint its own Treasurer and Secretary, to fill vacancies occurring in its own body during the recess of the Convention, and to do all such other acts, under the authority of the Convention, as may be needful to carry out the missionary trust hereby reposed in it. In case of a vacancy in the Episcopate, any member of the Committee shall have the right to nominate.

Third, It shall be the duty of this Committee to make an annual report of its proceedings to the Convention, containing the names of the stations and missionaries, a statement of its annual receipts and expenditures, of the churches contributing and of the sums contributed, and whatever else it may be deemed advisable to bring before the Convention in furtherance of the trust hereby confided to said Committee.

§ 3. The business of distributing all funds that may be raised under this Canon for the educating of young men for holy orders, is hereby committed to the incorporated society styled "The Protestant Episcopal Society for Promoting Religion and Learning in the State of New York," which shall make a full annual report to the Convention, of the application of all moneys paid into its treasury under the provisions of this Canon, or by the treasurer of the Convention from any sources.

§ 4. 1. In every parish of the diocese, provision shall be made for at least monthly Church offerings, by collection or otherwise, for Theological Education, Diocesan Missions, and other Church objects, it being the duty of the clergyman to give due notice to the congregation of the time and object of such offerings or collections, and also to call their attention to the importance and claims of the respective objects to which the offerings are to be applied.

2. The amount of these Church offerings or collections, with the exception of such portions not exceeding one fourth, as may be retained by decision of the rector and wardens for parochial or other purposes, shall be forwarded by the rector or minister as often as conveniently may be, but at least once in six months, to the treasurer of the Convention, specifying the objects to which the same shall be applied, or sent directly to the treasurers respectively of the various funds for which they are destined. The amount and destination of all such contributions shall form a distinct item in the Annual Parochial Report.

3. This Canon, so far as it relates to the prescribed form of Church Offerings, shall not be deemed imperative on any parish that has another system for its contributions.

4. So far as relates to the offerings or contributions of churches within the city of New York, it is hereby declared, that the New York City Mission Society is to be reckoned among the Church charities for which provision is to be made.

§ 5. The Canon No. XV. is hereby repealed.

The canon has been framed in an harmonious spirit, and, as will be seen, with a conciliating provision in favor of those parishes in which a different method of making collections has hitherto prevailed. We have little doubt, however, that the plan which it prescribes will be ultimately adopted in all our parishes, and that its adoption will be productive of the most beneficial results. It bids fair to introduce uniformity and certainty into our missionary operations, enabling those to whom the oversight is intrusted to determine beforehand what they are to receive, and what number of missionaries can be maintained. The responsibility, moreover, for the energetic conduct of missions under the bishop of the diocese, is concentrated and increased by being devolved on a given number whose duty it is to make an annual report directly to the Convention. The whole arrangement is obviously, we think, more efficient than any which has formerly existed, and more capable of expanding its operations to the growing wants of the diocese. Let it be but cordially and unanimously supported by all our parishes, and the Diocesan Board will be one of the most effective missionary organs in the Church.

Columbia College.—The Commencement of this venerable institution was celebrated on Tuesday last with unusual spirit and effect. The procession formed at the appointed hour and proceeded to the Middle Dutch Church, where an address was delivered by the Hon. Peter A. Jay, at the conclusion of which the President elect, Nathaniel F. Moore, LL. D., was duly inaugurated into the office of President, and delivered his inaugural address. The building was excessively crowded, and a lively interest was manifested in the proceedings of the day.

We accept this demonstration of good feeling from the public as a happy omen of the prosperity of the College under Dr. Moore's presidency; and we take this occasion to congratulate the friends of the College on so auspicious an event. Every sterling qualification that can be desired in the president of a College, Dr. Moore brings to the office. An alumnus, and for many years a professor in the institution, Dr. M. returns to old Columbia (after years enriched by foreign travel) with a heart devoted to her interests, and with a thorough and practical acquaintance with all the duties of his station. Dr. M. has devoted his life to letters, and his reputation is that of a pure and high-minded man, and a scholar of the most profound and substantial learning. There is no fear that such a man will fail to command the respect and conciliate the affections of the young, nor that under his auspices the college will not flourish and rise in favor with the public.

The following is the order of exercises:

1. Greek Salutatory, with a Poem, "Ὁ Μάρτυρ Χριστιανικός," Abram Stevens Hewitt. Music. Allegretto from a Sestette by *Weber*.

2. Latin Salutatory, with a Poem, "Iphigenia," William S. Kernochan. Music. From "Das lied von der Glocke."—*Romberg*.

3. English Salutatory, with an Essay, "The Progress of Civilization," Robert Jaffray, Jr. Music. Solo, Cornet.

4. An Oration—"The Progress of the Sclavonic and Anglo-Saxon Races," William Henry Ebbets. Music. Andante, from Symphony.—*Beethoven*.

5. An Essay—"On Grecian Philosophy," William Pinkney Stewart. Music. Trio, Violin, Violoncello, and Contra-Basso.—*Correlli*, 1640.

6. An Oration—"Signs of the Times," Robert M. Olyphant. Music. Chorus, from "The Lay of the Bell."—*Romberg*.

7. An Essay—"On the Spirituality of Matter," John Sym. Music. Allegro, from "The Lay of the Bell." —*Romberg*.

8. An Essay—"Unity of Purpose as Essential to Success," Wheelock H. Parmly. Music. Preghora, from "Mose in Egitto."—*Rossini*.

9. An Oration—"Mirabeau," David R. Stanford. Music. "Marseilles Hymn."

10. An Essay—"Biography of Music," Silas Weir Roosevelt. Music. Solo, Oboe.

11. An Essay—"On the Introspective Character of the Present Age," Oliver Everett Roberts. Music. Finale to Symphony. "Jupiter."—*Mozart*.

12. An Oration—"England: The contrasted Condition of her Rich and Poor," W. Rodman. Music. Aria, harmonized.

13. An Essay—"On Poetry," Zebedee Ring, Jr. Music. Solo, Clarionette.

In addition to the degree of bachelor of arts conferred upon the graduating class, and the degree of master of arts conferred in course, the following honorary degrees were also conferred:

Of bachelor of arts upon James Bowden, grandson of the Rev. John Bowden, D. D., a professor of the College.

Of master of arts, upon the Rev. E. Y. Higbee, assistant minister of Trinity Church, N. Y.; Rev. Charles W. Hackley; George C. Schaeffer, chemical manipulator in Columbia College; John H. Shepherd, teacher in grammar school of Columbia College; Manuel Fetter, A. B., professor of the Greek language and literature in the University of North Carolina.

Of doctor of divinity upon the Rev. Gustavus Abeel, pastor of the Dutch Reformed Church, Geneva, N. Y.

On the testimony of two convicts but just released from the Penitentiary, the Grand Jury of this city indicted the Rev. Antoine Verren, rector of the French Church Du St. Esprit, for perjury. Mr. Verren was accordingly put on his trial, which, after a vigorous prosecution on the part of the attorney general, ended last week in a verdict of acquittal.

The acquittal of a person arraigned on such grounds has occasioned no surprise, and has been so much a matter of course as to be scarcely a subject of congratulation. At the request, however, of a number of the clergy, the bishop of the diocese addressed a lettter to Mr. Verren, expressive of sympathy in his late sufferings, and of gratification at their favorable termination.

The Rev. Prof. Ogilby has returned from England, and has resumed his duties at the General Theological Seminary with renovated health.

The Church Intelligencer of September 14th says: "We have great pleasure in stating that since our last number, the health of his grace the Archbishop of Canterbury has improved so much, that bulletins were discontinued last week. There are now strong hopes that his grace will be, through the blessing of God, restored to as good a state of health as may be expected, considering his great age."

We hope to hear frequently from the author of the beautiful effusion on our first page.

CLERICAL CHANGES.

The Rev. Orange Clark, D. D., having taken a letter of dismission from this diocese to that of Massachusetts, and been there received, has changed accordingly his canonical residence.

The Rev. George W. Nichols, deacon, has removed, in like manner, to the diocese of Connecticut.

The Rev. Milton C. Lightner has accepted a call from the vestry of Christ Church, Danville, Pa., and having entered upon his duties, requests that all letters and papers intended for him will be directed accordingly.

The Rev. John W. Woodville requests that all letters and papers intended for him be in future directed to Eldorado P. O., Culpepper county, Va.

GALVESTON, TEXAS.

Extract of a letter from the above place, dated 19th September: "We have been visited by a severe gale, which has done much damage; several stores on the strand have been blown down. The Episcopal Church too, just finished, was blown from its blocks, and racked almost to pieces; the building was strong, but elevated on blocks four or five feet high; the tower broke from its fastenings, and now threatens the whole building. It will cost at least *two thousand dollars* to replace it. Our Episcopal friends must assist us now, or all hopes of a Church in this country are ruined for ever."

Contributions from the liberal and kind-hearted will be with pleasure received and forwarded, by Thomas C. Butler, Church Depository, No. 20 John street.

We have room only to quote, without comment, the following delightful grumblings from the Witness—a Scottish Presbyterian paper:

I do not know whether the Queen intends to disappoint her Presbyterian subjects by refusing to worship with them next Sabbath; but this I know, that her procedure in the matter is awaited with the utmost anxiety by the Puseyites here. Archdeacon Wilberforce is the Queen's favorite among the Clergy, and from her intercourse with him the Puseyites have great hope that the head of their Church will declare on their side; and I have little doubt that the Archdeacon—a most insinuating, bewitching man, and who keeps his eye on the interests of mother Church with the steadiness of Loyola—has done what he can to prevent the enormity of her patronizing schismatics on this occasion. He is to be tutor, it is said, to the Prince of Wales—a prospect sufficiently sad for the interests of Protestantism. This same Archdeacon is a much more dangerous man than Newman or Pusey, for he is not so much suspected, and his pretty nursery tales are poisoning the very children with the new popery, and enlisting on his side the most powerful influence in England—viz., mammas and nursery maids.—*Correspondent*.

Our readers will generally have been prepared for the announcement that the Queen was not at the High Church on Sabbath. They could scarcely have anticipated the arrangement actually made by Her Majesty's advisers for her devotions on that day. * * * * * They have so managed that she neither attended the metropolitan church nor the parish church, that she had neither a Chaplain of the Scottish Establishment, nor a Chaplain of the English Establishment, to conduct her devotions, but that the party called to officiate was the Minister of the Scottish Episcopal Church—a Church of a handful of the nation—a Church which, whatever be the character of its present members, is still marked by the semi-Popish principles of its founder, Laud, which has at all times in Scotland, been anti-national, and which is indissolubly associated in the history of Scotland, and in the feelings of its inhabitants, with intolerant bigotry, with the cruellest persecutions, with the persevering support of despotism in the State, as well as in the Church, and the bitterest hatred of civil and religious liberty. However much they have misled her Majesty, in order to attain their object, they must have known well that they could not have inflicted a deeper wound on the national feelings of Scotland—of Presbyterians of every class, dissenters as well as Churchmen; and they cannot be ignorant that a still more serious character than a slight or an insult would be attributed to it, from the circumstance, that at the present moment the successors of Laud, both in England and Scotland, are openly avowing their hopes of erecting an Episcopal Church on the ruins of that Establishment which the Queen has sworn inviolably to preserve and maintain.

BISHOP ONDERDONK'S ADDRESS

To the Fifty-Eighth Convention of the Diocese of New York. Delivered in St. Paul's Chapel, New York, on the Feast of St. Michael and All Angels, Thursday, September 29th, 1842.

*My Brethren of the Clergy and Laity:*

I now ask your attention to the annual address required of me by the Canons.

On the first Sunday after the adjournment of the last Convention, the Seventeenth after Trinity, October 3, 1841, in St. Mark's Church, Williamsburgh, *Kings county*, admitted Ralph Hoyt to Deacons' Orders; and in the afternoon, confirmed 2. Mr. Hoyt is now the minister of St. Andrew's Church in this city, of which the rectorship has been resigned by the Rev. James R. Bayley.

Wednesday, October 6, preached in St. Paul's Chapel, *New York*, on occasion of the opening of the Triennial General Convention of our Church. It was the nineteenth assembling of that important and interesting Council, and was attended by all the Bishops, twenty-one in number, and by a large representation, clerical and lay, of the several dioceses.

The prominent sentiment which presses itself upon my mind, and which I would have sacredly cherished by my brethren of the diocese, is that of devout gratitude to God for the Christian spirit of harmony and good will with which all its deliberations and acts were characterized—not indeed preventing that ample freedom of discussion which the interests of truth imperiously demand in all deliberative bodies, and that warmth and earnestness of zealous affection which the consciousness of a good cause ought always to inspire; but happily restraining them within those bounds the transcending of which substitutes ungodly views and feelings for the holy and blessed influences of Christian ardor and devotion.

This is the more thankfully to be remembered, because of the well-known apprehensions which were entertained, and predictions which were indulged, in certain quarters, of danger of the Convention being divided and disturbed by discussions connected with differing views, respectively deemed of importance, touching matters of opinion, if not of faith.

Our merciful Lord was graciously pleased to overrule it otherwise—His blessing, we may humbly hope, upon the pure scriptural principles which distinguish our communion, and upon an ecclesiastical organization which he has enabled us so favorably to adapt to the mutual interests of good order, efficient discipline, and peaceful co-operation.

Among the subsidiary means tending to the happy result now noticed, ought to be prominently ranked the wholesome reluctance so general among us to the unnecessary introduction into our ecclesiastical bodies of the discussion of doctrinal topics. Except in the shape of grave and constitutional consideration of the Liturgy or Articles, it would seem that the whole spirit of our ecclesiastical institutions is decidedly repugnant to such discussion in our Conventions. For in such consideration only can there be a proper manifesto of the doctrines of our Church as a body; while the guarding of the purity and consistency of the doctrinal teaching of the clergy is left to episcopal counsel, and the interference, when necessary, of the judicial department of our organization.

It will be an evil day for our Church, my brethren—may God save us from it!—when either the General or Diocesan Conventions lightly introduce doctrinal discussions into their assemblies for deliberation. The subject brings forcibly to my mind the strong feeling, corresponding with the views here given, often expressed by our great and good Bishop White. So fearful was he of the danger to the interests of the Gospel and the Church of doctrinal discussions in assemblies assuming aught of a popular cast, as to have frequently repeated the sentiment, that if ever it should be thought necessary to subject the liturgy or articles, or any portion of them, to a review, the work should be assigned to commissioners specially appointed for the purpose; the vote of the Convention being taken only on the approval or disapproval of the results of their deliberation *as a whole*. It were well for us to ponder this opinion as solemn counsel from a quarter worthy of all reverence, confidence, and respect.

One new diocese, that of Missouri, was received into union with the General Convention.

Two alterations were made in the General Constitution, the first providing that the General Convention shall prescribe the process for the trial of a Bishop, which had heretofore been left to the respective dioceses; the second fixing the time for the stated meetings of the General Convention to the first Wednesday in October in every third year.

Agreeably to the first of these alterations, a Canon "On the Trial of Bishops" was enacted. This, of course, supersedes our diocesan Canon on the same subject.

A part of the very important and interesting proceedings of this Convention, was its favorable canonical action on the election which had taken place in the diocese of Delaware, of the Rev. Alfred Lee, D. D., to the episcopate of the diocese. Agreeably to this, the consecration of that Rev. gentleman took place, during the session of the Convention, that is, on the 12th of October last, in St. Paul's Chapel in this city. All our Bishops, 20 in number, being present, it was obviously impossible for all to take an active part in the solemn ceremonial. The several proper parts, therefore, in aid of the chief one, which, of course, devolved upon the presiding Bishop, were assigned with reference to seniority. Agreeably to this arrangement, I had the pleasure of uniting with the Assistant Bishop of Virginia, in presenting the Bishop-elect, and the presiding Bishop was accompanied in the imposition of hands by the Bishops of Virginia, Illinois, Connecticut, and Pennsylvania.

I united with the majority of the House of Bishops in the resolutions to proceed, under the 2d Canon of 1838, to elect Bishops, as missionary Bishops from this Church to Africa and Texas. The object, it is well known, was defeated by a declining, on the part of the House of Clerical and Lay Deputies, to co-operate therein. This was in strict accordance with the laws of our branch of the Catholic Church; and however great the disappointment which it may have occasioned, a cheerful acquiescence in it is a Christian duty, and imperatively demanded by every principle of sound Churchmanship. It is a beautiful part of the orderly and conservative character of our Church, that all degrees of men—Bishops, Clergy, and Laity—having, by mutual compact, their several rights and interests in her legislation so fairly divided, and placed within their own respective guardianship, the mutual cherishing of the Christian principle of extending to others the credit for fidelity and sincerity of purpose which we would wish for ourselves, shuts out all just cause of invidious feelings, and secures due respect for all decisions and actions regularly and orderly had. It was the clear decision of the Church—given as herself has provided that her decisions in such matters shall be given—that action under the resolutions of the Bishops was not then expedient.

The two Houses united in a resolution calling the attention of the Church to the duty of providing more ample free sittings in our churches. This is indeed a most important measure. It is an unhappy fact, that hundreds and thousands of our fellow members of the Church are shut out from its privileges because of inability to procure sittings. Time will not now admit of a full discussion of the principle and practice of selling or letting the privilege of occupying a particular portion of the House of God. The evil felt is too serious and too pressing to allow of the postponement of a remedy until the issue of such discussion could be known. Two or three remarks on the subject, however, press upon my mind, which I would affectionately urge upon the serious consideration of the clerical and lay brethren present.

Churches should always be built with a reference not only to the supposed demand for pews, but also to the imperative Christian duty of providing church-privileges for those who cannot pay for them, and for travellers and sojourners who tarry in the parish but a while. If the expense attending increase of size of the building, or of its capabilities for accommodation, be an objection, let it be saved by less of mere ornament and decoration.

Every Christian man should consider himself bound to provide church-accommodation for the needy, and for strangers, in proportion to the ability which God gives him to secure the comfortable accommodation of himself and family. In other words, the more he can afford to give for a pew, the more should he feel it his duty to do in aid of those who cannot get them, and for the accommodation of travellers and strangers, whose brief need of them hardly allows of any business-arrangement for securing them.

But I should not do justice to measures long since adopted in this city for remedying this evil as far as our immense, multifarious, and perpetually increasing population is concerned, were I not to refer to our City Mission Society, to which an event within the past year making glad the hearts of its friends will call me again to advert, and of which I will only now say, that as the Church in this city has the ample means, so is it its bounden duty, very largely to increase the sphere of its operations.

Agreeably to canonical provision for providing with Bishops dioceses without the number of clergy proper to entitle them to elect Bishops, the Right Reverend Leonidas Polk, D. D., one of our missionary Bishops, was, by the General Convention, appointed Bishop of Louisiana. He immediately resigned his missionary episcopate, and arrangements were made for the present discharge of its duties by the Bishop of Tennessee.

It may be remembered by you, brethren, that a few months after the General Convention of 1838, I felt myself compelled to enter a public protest against certain alterations made in the Prayer Book by a Committee of that Convention, appointed to revise, and where needful correct, the stereotype plates whence the standard edition had been published, and set forth a new standard. The late Convention interposed, and ordered the restoration of the book to its integrity.

A report was laid before the Convention from a joint committee appointed by the last Convention on the subject of Christian Education, and referred by both Houses to the Managers of our General Sunday School Union for publication. It has been accordingly published as the number for November and December last of that excellent periodical, the Journal of Christian Education. I would commend it, for the soundness of its principles, and the excellence of its suggestions, to all who have at heart the well-training of the young, and the best interests of the Church, the commonwealth, and society in every department. Until education is made, and generally conceded to be, the business of the Church, all attention to it, however plausible and imposing in theory, will fail to turn it to the great and good ends to which it is designed to be contributive.

The mention of this subject brings to mind a record which it is my mournful duty to make. The most active member of the above mentioned committee, and the author of its report, was an eminently excellent and justly beloved Presbyter of this diocese, resident in this city, the Rev. Benjamin O. Peers. It is not long since intelligence was received of his death, from a distant part of the country where he had stopped while on a journey in search of health. Christian Education was the beloved object to which his studies, prayers, and labors, had long been given. He looked into its principles and details as a true Christian philosopher, bringing to them a mind enlightened, a heart warmed, and devout affections engaged, in all the views and operations connected with that momentous sub-

ject in its true bearings on the cause of CHRIST and His Church, of human welfare in every civil, social, and domestic relation, and of the advancement of our nature to intellectual and spiritual perfection in a better world. Most happily exemplifying the religion in which he would thus have others trained, he manifested in his death the joy and peace and triumph, in which, through CHRIST's merits, and by the grace of His Holy Spirit, and in the way which He has appointed in His Church, the prepared soul can pass to the exceeding recompense of reward.

Several Canons of much general interest were passed by the Convention.

It is provided in one, that absence from his diocese for two years without assigning therefor to the Bishop a satisfactory reason, shall subject the absentee to suspension from the ministry.

A new Canon was passed respecting candidates for Orders, by which the examination, formerly the first for Deacons' Orders, is made necessary, except the applicant has a satisfactory diploma from a college, before one is admitted as a *candidate*. The designed practical operation of this is, that all preliminary literary and scientific studies being completed before a young man becomes a candidate, he shall spend his three years' candidateship in peculiarly theological studies. This is an important step gained in the momentous subject of due preparation for the ministry. The most sacred interests of our holy faith require that this subject be most seriously laid to heart. The times require that every minister be a scribe well instructed. Papal and other heretical blasphemies, and the endless hinderances to true piety presented by the multiform aspects of schism, require that we set none as watchmen on the walls of Zion who are not well furnished for the defence of evangelical truth at all points. The late General Convention ordered an insertion in the Appendix to its Journal of a report of a Committee of the General Theological Seminary on the enlargement of the term of candidateship for the ministry. I commend the perusal and serious consideration of that report to all true and enlightened friends of the Gospel and the Church. I have never regretted the resolution announced to a former Convention, not again to admit a candidate or ordain a deacon, under dispensation from literary qualifications. On looking into the degradations from the ministry which have occurred in the Church, I find, in very many of them, the serious admonition that they have occurred in cases of *hasty admission to the ministry.*

Another Canon of the late General Convention requires, that before a clergyman ordained by a foreign Bishop can settle in any parish of this Church, he must produce to the ecclesiastical authority of the diocese in which he wishes to settle, "a Letter of Dismission from under the hand and seal of the Bishop with whose diocese he has been last connected," in substance the same as we require on removal from one of our dioceses to another. It is of importance that this should be well known and understood, as it presents on effectual, and I am free to say, a most desirable barrier to the facility with which foreign clergy, or those pretending to be such, have too often found settlements among us.

Another Canon makes the very proper provision that no clergyman of this Church can pass from under the jurisdiction of his diocesan until he has been duly transferred therefrom, and received by some other Bishop of this or a foreign Church. This settles the important principle, that let a clergyman be in what part of the world he may, he loses not his canonical connection with his proper Bishop and diocese, nor any of the responsibilities hence arising, until he is regularly transferred, and regularly received to like allegiance to some other portion of the Catholic Church. It of course follows, that live where he may, a clergyman of this Church, until by regular transfer and reception he is removed to the jurisdiction of another Bishop, whether in this country or a foreign land, retains his obligation to make his annual report to his proper diocesan.

Simultaneously with the meeting of the General Convention was the triennial meeting of the Board of Missions. In the long and animated discussions which occupied it, there was a thorough investigation of the principles on which the Board is organized, and of the operations in which it has engaged, growing out of efforts made from the most respectable quarters, and advocated with great power, to produce changes, some of a very essential, and others of a less important character. To these discussions I listened with deep interest, as, from the location in this city of the Domestic and Foreign Committees of the Board, and my consequent usual presidency at their meetings, I was very anxious to ascertain, as nearly as I could, the real opinions and desires of the Church touching the Board and its operations. As far as these could be gathered from the constitutional representatives of the Church, it certainly appeared that the Church was satisfied with these as they are, and desired no material change. It, therefore, was, to my mind, the dictate both of obvious propriety and sound Churchmanship, to continue to foster and sustain the Board, and encourage its operations; with a full recognition, however, of the right of every contributor to designate the particular object to which he would wish his bounty to be applied. When this is done, such designation is always scrupulously respected, and no diversion of the money allowed either to other than the selected missions, or to the current expenses of the Board. My impression with regard to the general opinion and feeling of the Church was certainly strengthened by the fact, that since the organization of the Board, two General Conventions, and two triennial and six annual meetings of the Board, have afforded abundant opportunities for change. I do not mean to say that I am not myself favorable to some changes, and some which I deem of great importance, and that I am not prepared to advocate them on all fitting occasions; but it does not yet appear that the Church desires change, and until she does, and regularly adopts it, I feel it a duty to submit to her judgment, and avail myself of her duly constituted agencies for such encouragement in her legitimate peculiar work of spreading the Gospel as it may be in my power to extend, and my conscientious convictions of right and duty may suggest.

At the subsequent meeting of the Board—the annual one of this year—a change was made much for the better. I refer to requiring our domestic missionaries to report to their proper diocesans, and not to the Committee. That body looking to those diocesans for information of the state of the missions within their respective jurisdictions.

At this last meeting, also, was introduced the change, resolved on the preceding year, of having the celebration of the LORD's Supper at each annual meeting. This, and the opening of the business of the third day, which was a festival of the Church, with its proper service as such, I regard as manifestations, in which all should rejoice, of the influence of those true Christian principles and views whose natural effect is to bring Christians constantly nearer and nearer, in their religious affections and duties, *to the Church.*

I cannot leave this notice of our last General Convention season, without a mournful record of which you are probably in anticipation The venerable Bishop of Virginia, the late Dr. Richard Channing Moore, was with us during nearly the whole of its interesting duties and exercises, warmed with his wonted zeal in the cause of his Master, and of the souls for whom that Master died. On the first opportunity I had of hearing of him after the cordial and affectionate farewell with which, shortly before their adjournment, he took leave of his Episcopal brethren, the melancholy tidings of his death were brought me. I doubtless speak in the hearing of many in whose memories still linger—and they will love to have it always so—the words and tones of affectionate earnestness with which he pressed the divine message; of many too who, during his connection of 27 years with this diocese, and of 5 years with this city, as one of the most zealous and faithful pastors, were of his flock. I doubt not that all present have united with me in lively sympathy with his bereaved diocese and his Episcopal colleague; and I would exhort all to pray to GOD that a blessing may rest upon the removal from the Church on earth of this aged, pious, and faithful prelate.

It is an historical fact, not without interest to us, that Bishop Moore was ordained deacon at the first ordination ever held by the first Bishop of this diocese.*

His late assistant, the Right Rev. William Meade, D. D., became, by his demise, the Bishop of Virginia. Such, however, is his physical inability for the arduous duties of that large diocese, that he has felt compelled to avail himself of the canonical provision in such cases, and apply for an assistant—a measure probably soon to be consummated by the consecration of the reverend gentleman who has been chosen for the purpose, and received the required approbation of our Church at large.

I resume the account of my labors through the year.

Thursday, October 21, laid the corner stone of Grace Church, Waterford, *Saratoga county;* the former edifice, as stated in my last, having been destroyed by fire.

(*To be continued.*)

* He was ordained in St. George's Chapel, now St. George's Church, New York, in company with the late Rev. Dr. Bead of Baltimore, by Bishop Provoost, on Sunday, July 15, 1787.

NEW AGENTS FOR THE CHURCHMAN.

A. B. Watson, Unadilla, N. Y.
Rev. E. C. Hodgkin, Homer, Mich.

## MARRIED,

On Wednesday morning, September 28th, at St. Thomas's Church, by the Rev. Mr. Pardee, James D. Farrington, Esq., to Miss Maria Mitchell, all of this city.

## OBITUARY.

Departed this life, at Potsdam, St. Lawrence county, N. Y., September 22d, Mrs. ALATHEA F. HEWITT, wife of Henry Hewitt, M. D., aged 41 years and 7 months.

A devoted mother, a faithful and beloved wife, a Christian also, whose daily endeavor was to do and suffer the will of GOD with patience and cheerful hope of the rest which remains for his people. She was an exemplary member of the Episcopal Church, to which she became attached several years ago at Vergennes, Vt., the place of her former residence. She was enabled to exhibit in an eminent degree the fruits of that grace which she sought, while her health permitted, in a constant and devout attendance upon its worship and ordinances. The loss sustained by her afflicted husband and family is indeed great, and seems irreparable. Yet it cannot be doubted that it is her gain, and it may be so endured as to promote their highest good. Her many virtues will be long fragrant in the memory of those who knew her.

## DIED,

In Brooklyn, on the 29th ult., Angelina, daughter of the Rev. J. W. Diller, aged 2 years and 2 months.

## CALENDAR.

OCTOBER.

9. Twentieth Sunday after Trinity.
16. Twenty First Sunday after Trinity.
18. St. Luke the Evangelist.
23. Twenty Second Sunday after Trinity.
28. St. Simon and St. Jude, the Apostles.
30. Twenty Third Sunday after Trinity.

NOVEMBER.

1. All Saints.
3. Thanksgiving Day; unless another day be appointed by the Civil Authority.
6. Twenty Fourth Sunday after Trinity.
13. Twenty Fifth Sunday after Trinity. [On this day the Collect, Epistle, and Gospel, for one of the Sundays after the Epiphany are to be used. *In the opinion of the Bishop of this Diocese, formerly given in this paper, with its reasons, it should be* The Sixth Sunday after the Epiphany.]
20. Twenty Sixth Sunday after Trinity. [On this day the Collect, Epistle and Gospel, for the Twenty Fifth Sunday are to be used.]
27. Advent Sunday.
30. St. Andrew the Apostle.

## DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

*City of New York.* Nineteenth Sunday after Trinity, October 2, confirmed 3 in St. Michael's Church.

*City of Brooklyn.* Wednesday, October 5, in St. John's Church, admitted the Rev. Stephen Patterson, Deacon, the Assistant Minister of the Parish, to Priests' Orders. Morning Prayer was read by the Rev. Joseph Hunter, Rector of St. Mary's Church, the Sermon preached by the Bishop, and the Candidate presented by the Rev. Evan M. Johnson, Rector of St. John's. The Rev. Lawson Carter, the Rev. Benjamin C. Cutler, D. D., Rector of St. Ann's Church, and the Rev. William H. Lewis, Rector of Calvary Church, with the Presbyters above named, united with the Bishop in the laying on of hands.

*City of New York.* In the afternoon, confirmed, at his residence, a sick member of Zion Church, and his wife.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE AUTUMNAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Second Sunday in Advent, December 4, Calvary Church, *Brooklyn.*

Fourth Sunday in Advent, December 18, St. Thomas' Church, *New York.*

The Circumcision of our Lord Jesus Christ, January 1, All Saints' Church.

Second Sunday after the Epiphany, January 15, Church of the Ascension.

Fourth Sunday after the Epiphany, January 29, St. Clement's Church.

Septuagesima Sunday, February 12, Emmanuel Church, *Brooklyn.*

Quinquagesima Sunday, February 26, St. Peter's Church, *New York.*

Second Sunday in Lent, March 12, Mission Church of the Holy Evangelists.

Fourth Sunday in Lent, March 26, Mission Church of the Epiphany.

Sunday next before Easter, April 9, Church of the Nativity.

Second Sunday after Easter, April 30, St. Luke's Church, *Brooklyn.*

## NOTICES.

### ST. PAUL'S CHAPEL.

On Sunday morning a collection will be made for the benefit of the Protestant Episcopal Tract Society. The total exhausture of its funds—the necessity for immediately reprinting a number of its valuable tracts, and the fact that its distribution the past year has been larger than ever before—showing the increased and rapidly increasing usefulness of the publications in the rapid extension of our Church, as its doctrines and principles become known and appreciated, it is hoped will call forth the liberal bounty of Episcopalians on this and the many similar occasions it is hoped will be followed by all our Churches.

## ACKNOWLEDGMENTS.

### PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From St John's ch, Yonkers, and chapel at Tuckahoe, Rev H L Storrs, rector, for Education fund $10, and for Missionary fund $14 50. Christ ch, Balston Spa, Rev D Babcock rector, for Education fund $3 25, and for Missionary fund $8 25. Trinity ch, Lansingburgh, Rev A T Twing, rector, for Education fund $10, and for Missionary fund $20. St John's ch, Cold Spring Harbor, Rev Isaac Sherwood, rector, for Education fund $1, and for Missionary fund $4. St John's ch, Huntington, Rev Isaac Sherwood, rector, for Education fund $1, and for Missionary fund $3. St Ann's ch, Port Jackson, Rev O H Smith, rector, for Education fund $1 51, and for Missionary fund $2 05. Grace ch, White Plains, Rev R W Harris, rector, for Education fund $3 82, and for Missionary fund $15. St Andrew's ch, Harlem, Rev R Hoyt, rector, for Education fund $1 50, and for Missionary fund $1 50. Zion ch, Louisville, Rev A B Beach rector, for Education fund $4, and for Missionary fund $6. St James' ch, Hyde Park, Rev Dr Sherwood, rector, for Education fund $15, and for Missionary fund $45. Calvary ch, Cairo, Rev George Sayers, rector, for Education fund $0 25, and for Missionary fund $4 11. St Thomas' ch, New York, Rev Dr Hawks, rector, collection for Missionary fund $140 25. St Paul's ch, East chester, Rev Robert Bolton, rector, for Education fund $16 30, and for Missionary fund $16 30. St George's ch, Hempstead, Rev Dr Carmichael, rector, for Missionary fund $13. Grace ch, Jamaica, L I, Rev Wm L Johnson, rector, for Education fund $9 73, and for Missionary fund $9. Trinity ch, West Troy, Rev W H A Bissell, rector, for Education fund $6 61. Christ ch, Morristown, Rev J A Brayton, rector, for Education fund $3, and for Missionary fund $3. St John's ch, Johnstown, Rev Dr Wheaton, rector, for Education fund $3. St Matthew's ch, Bedford, Rev A H Partridge, rector, for Education fund $1, and for Missionary fund $1. Trinity ch, Rensselaerville, Rev Robt Washbon, for Education fund $4, and for Missionary fund $4. St Peter's church, Westchester, Rev Wm Powell, rector, for Education fund $4 25. Zion ch, Greenburgh, Rev Dr Creighton, rector, for Education fund $24 30 Christ ch, Tarrytown, Rev Dr Creighton, rector, for Education fund $17. St Paul's ch, Charlton, Rev E Davis, rector, for Education fund $5, and for Missionary fund $5. Trinity ch, Ulster Rev H Adams, rector, for Education fund $4 50, and for Missionary fund $8. Grace ch, Waterford, Rev G B Eastman, rector, for Education fund $1, and for Missionary fund $2. St Anna's ch, Fishkill Landing, Rev F Clarkson, rector, for Education fund $6, and for Missionary fund $14 32. Trinity ch, Athens, Rev Thomas Mallaby, rector, for Education fund $3 32, and for Missionary fund $3 68. Christ ch, Rye, Rev P S Chauncey, rector, for Education fund $9 51, and for Missionary fund $9. St Matthew's ch, Unadilla, Rev N H Adams, rector, for Education fund $6 15, and for Missionary fund $6 15. Zion ch, Wappinger's Creek, Rev G B Andrews, rector, for Education fund $5, and for Missionary fund $10. St John's ch, Stillwater, Rev R Hubbard, rector, for Education fund $1 25, and for Missionary fund $7 90. St Luke's ch, Mechanicsville, Rev R Hubbard, rector, for Education fund $1 24, and for Missionary fund $2 04. St Clement's ch, New York, Rev E N Mead, rector, for Education fund $15. St George's ch, Schenectady, Rev J Williams, rector, for Education fund $7. Calvary ch, New York, Rev S Pyne, rector, for Education fund $5, and for Missionary fund $10. Trinity ch, Fishkill, Rev George W Fash, rector, for Education fund $3 30, and for Missionary fund $5. Christ ch, Marlborough, Rev G W Fash, for Education fund $1, and for Missionary fund $1 50. St Paul's ch, Oakhill, Rev J Thompson, rector, for Education fund $2 30, and for Missionary fund $4. All Saints' ch, New York, Rev B I Haight, rector, for Missionary fund $20. St Peter's ch, Peekskill, Rev M Marcus, rector, for Education fund $5. Caroline church, Setauket, Rev Charles Seabury, rector, for Missionary fund $2. St James' ch, New York, Rev John Dowdney rector, for Missionary fund $5 08. St Andrew's ch and Trinity chapel, Staten Island, Rev Dr Moore, rector, for Education fund $15 40, and for Missionary fund $25 10. Total amount, $698 22.

C. N. S. ROWLAND, Treasurer, 55 Water-st.
October 4, 1842.

### DOMESTIC MISSIONS

The treasurer of the Committee for Domestic Missions, since his report of Sept. 28th, has received the following contributions, viz.:

From Trinity ch, Newtown, Ct, per Rev Mr Stocking, for church at Jonesville $10; from Trinity ch, Fairfield, and Grace ch, Norway, Herkimer co, per Rev Wm Baker $10; Emanuel ch, Little Falls, Herkimer, per Rev Mr Livermore $10; St Paul's ch, Sing Sing, per Rev C H Halsey $12 66; from Sunday school of same, $3 12; offerings of St Peter's ch, Peekskill, per Rev M Marcus, one half, $10; St Matthew's ch, Unadilla Otsego co, N Y, $8 70; ladies missionary society of Bedford, Westchester co, $20; through F H Stimpson, Esq. R A in Boston, from a family of St James' ch, Roxbury, Mass, per Wm Raymond, Esq, $30. Through E Wilcox, Esq. R A in Phil, from St John's ch, Norristown, Pa, per Rev Mr Stern $20; second annual instalment from Dr Thomas Claggett, Leesburgh, Va, per Rev George Adie $25; the humble mite of a custom house clerk $11; offerings of a family of St Stephen's ch, Providence, R I, $2. Through Benjamin Howard, Esq, Treasurer of Massachusetts Board of Missions, from a lady of Christ ch, Boston, for Bishop Chase, $25; Missionary Association of St Paul's ch, Boston, for Jonesville, $57 41; for Mr Fisk, Illinois, $57 41; St John's ch, Wilkinsonville, $6 50; St James' ch, Greenfield, $10—$156 31. Total amount, $328 79.

THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co,
Oct. 5, 1842. 152 Broadway, New York.

### THE FUND FOR AGED INFIRM CLERGYMEN.

The Treasurer of the Convention acknowledges the receipt of the following sums for the fund for Aged and Infirm Clergymen, since last acknowledgment, viz:

From St George's ch, Schenectady, by the hands of Rev Wm H Walter, $20. St John's ch, Fort Hamilton, Rev J D Carder, rector, $1 59 St Peter's ch, Albany, Rev Dr Potter, rector, $25. St Paul's ch, Sing Sing, Rev C H Halsey, rector, $10. Calvary ch, New York, Rev S Pyne, rector, $11. Total amount, $67 53.

C. N. S. ROWLAND Treasurer
of the Convention of P. E. Church, N. Y.
New York, Oct 5, 1842.

### MISSION CHURCH OF THE HOLY EVANGELISTS.

Received for the poor of this church, from Mrs Henry Parish, by the hands of Rev Dr M'Vickar, $50.

BENJAMIN EVANS, Missionary.
October 5, 1842.

### MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of $50, for the benefit of the poor, from Mrs Henry Parish, by Rev Dr M'Vickar

LOT JONES,
October 5, 1842. 192 Allen street.

### MISSION CHURCH OF ST. MATTHEW.

The subscriber very gratefully acknowledges the receipt of $50 for the poor of this station from Mrs Henry Parish, by the hands of the Rev John M'Vickar, D D.

JESSE POUND, Missionary,
27 West Washington Place.
New York, October 5, 1842

### NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

Fcom Zion ch, Little Neck, Rev H M Beare, $3. St Ann's ch, Brooklyn, Rev B C Cutler, D D, $37 93. St John's ch, with chapel of Tuckahoe, Rev H L Storrs, $2. Trinity ch, Potsdam, Rev A K Putnam, $1 50. St Peter's ch, Peekskill, Rev M Marcus, $4 50. St Ann's ch, Fort Jackson, Rev O H Smith, $0 75; St Matthew's ch, Unadilla, Rev N H Adams, $3 50. Total amount, $53 20.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.
New York, October 6, 1842.

### PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From St Peter's ch, Westchester, Rev Wm Powell, $9 50. St Ann's ch Brooklyn, Rev B C Cutler, D D, $38. Christ ch, Patterson, Putnam co, Rev Albert P Smith, $2. Trinity ch, Fishkill, by Rev Geo W Fash, $1. Trinity ch, Potsdam, Rev A K Putnam, $1 50. St Peter's church, Peekskill, Rev M Marcus, $3 50. Christ ch, Ballston Spa, Rev D Babcock, $1. Total amount, $55 50.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. Butler, Agent,
At the Depository, 20 John-street.
New York, October 6, 1842.

### FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

Offerings of St Peter's ch, Peekskill, N Y, per Rev Mr Marcus, rector, for Africa, one half, $10; through E Wilcox, Esq, R A in Phil, from Rev Mr Ridgley, of Chester, proceeds of industry of two little girls, $3 50; Missionary society of All Saints' and Emmanuel chapel, Phil cty, for Africa, $51; Sunday school of Emmanuel chapel, Holmesburg, Phil cty, for Africa, $4; Mrs M Craig, Holmesburg, for Africa, $5; offerings of St John's ch, Carlisle, Pa, per Rev W H Norris, rector, $50; second annual instalment of Dr Thomas Claggett, Leesburg, Va, per Rev Geo Adie, one half, $25—$138 50. Per C N S Rowland, Esq, from St George's ch, Hempstead, L I, per Rev Dr Carmichael, rector, $6; from St Paul's ch, Sing Sing, per C H Halsey, rector, for Africa, $25 12; from Trinity ch, Fairfield, and Grace ch, Norway, Herkimer co, per Rev Mr Baker, $6; from St Michael's ch Sunday school, Bristol, R I, for support of a child to be called Martha D Coggeshall, Africa, $20; from do do, for support of John Bristed, Africa, $20; from Augustine and John Henry Felix, children in Cuba, for Africa, $4—$44. Through Rev S Hazlehurst, Christ ch, Phil, from Miss Hutchins, for Africa, $50; do, for the purchase for African mission, $10; do, for education of John William Hutchins, Africa, 1st payment, $20; St Andrew's ch, Phil, from a friend to Africa, $5; St James' ch, Lancaster, Pa, additional for Africa, $5; Mrs Kohne of Phil for Africa, $5; from Female Bible Society of Phil for circulation of Bibles in Africa, $50; from St Thomas' church, Morgantown, Pa, per Rev Levi Bull, for Africa, $5 08; from St Andrew's ch, Mount Holly, N J, for Africa, $13 19; from St James' ch, Phil, from one deeply interested in Africa, $50; two ladies of the Church of the Epiphany, Phil, for Africa, $15—$65 to be applied to the purchase of Sunday school books or otherwise, at the discretion of Mr Hazlehurst, whole amount from Mr H, $228 27. Through B Howard, Esq, Treasurer of Mass Board of Missions, receipts for September, viz: from St Paul's ch, Newburyport, for Africa, $2; Miss Little, Marshfield, $1; St John's ch, Wilkinsonville, $6 50; by the hands of E A Newton, Esq, collection at St Stephen's ch, Pittsfield, at a meeting of the Western Association, $23 27; from St Stephen's ch, Pittsfield, in part of a pledge made at Boston in June last by the churches of Massachusetts to furnish $2000 for support of two additional foreign stations, $150; from St James' ch, Greenfield, $5—$187 77. Total, $645 66.

J. SMYTH ROGERS, Treasurer.
New York, October 5, 1842.

WANTED, a situation in a nursery, by a respectable middle aged woman, (member of the Episcopal Church,) as child's nurse, or would be willing to travel with a lady. She has been in a nursery a number of years, and can come well recommended from her last employers. Apply 358 Grand st.
Oct. 8—2t$

PAULDING INSTITUTE.

A CLASSICAL and Commercial Boarding School for Boys, situated at Yonkers, Westchester co., 17 miles from the city of New York, has been in operation nearly three years. The Winter Session will commence 1st November. A better location is not to be found in the state. Parents and guardians who wish an eligible school are invited to visit the establishment. Circulars at the office of the Churchman, 111 Nassau st. WM. MURRELL, Principal.
Oct. 8, 1842—3t

GOLDEN HILL SEMINARY,
BRIDGEPORT, CONN.

THE Winter Term of this Institution will commence on Tuesday, the 1st of November next, to continue five months.

This Institution has now been ten years in successful operation, under the direction of the present Teachers, and has been sufficiently patronized, until the past Term, without the aid of public notice;

The location of this Seminary is one of the most desirable in Connecticut. It is pleasantly situated in a retired part of the city, commanding an extensive view of Long Island Sound and of the surrounding country. The premises have been prepared expressly for a Boarding School, no day scholars being received.

The terms are moderate, not exceeding $225 per year, including Music, French, and every thing but books and stationary.

Parents desirous of placing their daughters at this Institution, are requested to make early application.
Oct. 8—4.$ MRS. MALEPAR, Principal.

WILEY & PUTNAM, Booksellers, Publishers, and Importers, 161 Broadway, New York, and Stationers' Hall Court, Paternoster Row, London, respectfully invite the attention of the literary public to their arrangements for importing English and other books, now fully matured through the facilities afforded by their London Agency, established some years since, and personally conducted by Mr. G. P. Putnam, at Stationers' Hall Court, Paternoster Row, London, and they are thereby enabled to execute all orders entrusted to their care, with the utmost fidelity and despatch. As they are in constant communication, personally and otherwise, with the various publishing houses established on the Continent of Europe, they are enabled to undertake with certainty the supply of all books published in France, Belgium, Germany, Italy, Spain, &c., and in addition to this a well selected stock of classical and other books in the languages of those nations is constantly kept on hand. Of the literary productions of Great Britain they usually receive a copy of each work possessing any claim to notice, by the earliest conveyance, and frequently in advance of publication; in their monthly News Letter, they publish a list, with prices, of all the books which appear in Great Britain during each month; a list of new Am. publications, and a select list of their importations, with prices annexed, and such literary intelligence as appears of general interest. This News Letter will be sent gratis to any person furnishing his address. Books ordered from England can be received generally within thirty-five days after the transmission of the order, and are supplied on as favorable terms as any other house. Incorporated literary institutions receive their books free of duty.

The want of the facilities enumerated above has long been felt, and it is scarcely necessary to point out the advantages they offer to Universities, Colleges, Seminaries, professional gentlemen, and men of letters. It will be sufficient to observe that there is no other establishment maintaining so frequent a communication with the book markets of Europe, or whose business arrangements for special importations are so thoroughly organized and effective.

Single copies of books imported with the same care and despatch as large quantities, by every steamer and packet. They are enabled, through special arrangement with the proprietors, to supply, at greatly reduced prices, the original editions of the following eminent and leading

British Periodicals—The Quarterly, Edinburgh, Westminster, British and Foreign Quarterly Reviews.

The British Critic, Civil Engineer's and Architect's Journal, Blackwood's, Frazer's, Dublin University, The Monthly, Ainsworth and Cruikshank's, and United Service Magazine; a list of which and of all other British Periodicals, with prices, can be obtained upon application at 161 Broadway.

They have constantly on hand a well selected and valuable stock of American Books, in the various departments of human knowlege. The list of their publications includes many works of interest and permanent value, to which they are constantly adding.
Oct. 8.

WANTED, a *Teacher* for an *Infant School.* One belonging to the Protestant Episcopal Church, and having good recommendations. Apply at No. 465 Houston street, between the hours of 3 and 5 o'clock, P. M. October 1—$

RAHWAY FEMALE INSTITUTE.

THE next session of this institution will commence on the first Wednesday of November next, under the management of Mrs. Julia De Veuve, as principal, who is prepared with competent teachers in every branch usually taught in the best schools in the United States.

Circulars, stating terms, &c., may be had at the bookstores of Messrs. Huntington & Savage, 174 Pearl st., and Messrs. Wiley & Putnam, 161 Broadway.

REFERENCE TO THE
Rev Charles Imbrie, F King, and Samuel Oliver, Esqs. } Rahway
Oct. 1—6t

MRS. AND THE MISSES WOOD'S
*Boarding and Day School for Young Ladies,*
42 BARROW ST., WASHINGTON SQUARE, N. Y.

THE business of this establishment will be resumed on 8th September. The system of education assiduously pursued, aims at securing a lasting and thorough knowledge of whatever is attempted. In the French department, particular care is taken to cultivate the habit of conversing in that language. Day pupils are allowed the privilege of preparing their lessons under the superintendence of one of the teachers.
Sept. 3, 1842—6t

CHURCH AND PARLOR ORGANS.—GEO JARDINE, *Organ Builder,* Anthony-st, next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in country churches throughout England.

*For Sale,*

Several Parlor Organs, in rich mahogany cases, at low prices.

Also, Church Organs of great volume and sweetness of tone, in elegant Gothic cases, 5 feet wide, 8½ feet high, built expressly for country churches—price $300.

Also, a large Church Organ, with two sets of keys, 12 stops—pedals, swell, &c., in elegant case, painted mahogany color—10 feet wide, 15 feet high—price $1500. July 16—vly

ST. BARTHOLOMEW'S CHURCH.

THE enlargement of the Church edifice being nearly completed, it will be opened for Divine Service tomorrow, (Sunday,) the 9th inst., at the usual hours.

Due notice will be given of the sale of Pews.

Notice is also given that the Church will be open on the first Sunday evening of every month.
October 8.

KEMPER COLLEGE.

THE next session of this Institution will commence on the first Monday of October. Parents and guardians who intend to enter pupils, are respectfully reminded that it is of great importance, both for the improvement of the students and the good order of the College, to present them punctually at the opening of the session, that they may begin with their respective classes, the exercises of the scholastic year.

The patrons and friends of Kemper College will be gratified to learn that its literary duties will be resumed by a Faculty more fully organized than heretofore, and with accommodations greatly enlarged and improved. In accordance with the original design of the Institution, the principles of a sound and liberal education will be combined with domestic discipline and systematic religious superintendence. While the course of studies in the different departments will embrace all the branches of a finished English, Classical, and Mathematical education, the domestic arrangements will be essentially those of a well ordered Christian family, in which the strictest attention will be constantly paid to the health, personal habits, manners, and social, moral, and religious improvement of the pupils. An experienced matron has been provided to preside over her appropriate duties, and to extend, especially to the younger classes, those maternal attentions, by which parents may now feel that their children, on having a home, will continue to enjoy some of its best blessings.

The annual pension has been reduced to $150, payable semi annually in advance. It is proper distinctly to state that this sum includes board, tuition, fuel, lights, use of beds and furniture, attendance of servants, and washing and mending linen, socks and handkerchiefs. The Professor of the French and Spanish languages, and the Professor of Music, will give lessons to such students as may desire them, at a small additional charge.

By authority of the Board of Trustees,
E. CARTER HUTCHINSON,
Oct. 1. President.

CHURCH MUSIC.
JUST PUBLISHED,
BY JAS. A. SPARKS, 111 NASSAU-STREET, NEW YORK,
THE FOLLOWING MUSICAL WORKS,
Adapted to the use of the Protestant Episcopal Church, and others using Chants:

*Gregorian and other Ecclesiastical Chants,*

Adapted to the Psalter and Canticles, as they are pointed to be sung in churches. From the 2d London edition. This work contains: 1. The eight Gregorian Tones, with their several endings; 2. A variety of the same tones harmonized for four voices, but so as to preserve unaltered the original melodies; 3. Miscellaneous Chants; 4. The Versicles and Responses, from Tallis's Cathedral Service. To which is added, KYRIE ELEISON, a TRISAGION by Edward Hodges, Esq., Mus. Doc., Director of the Music in Trinity Parish, never before published; and RESPONSES to the Decalogue.

With the Gregorian Chants is also published,

*The Canticles of the Church;*

That is, portions of the service which may be *sung*—pointed and arranged with BARS corresponding with the bars in the music of the Chants. This arrangement is intended to enable any individual to sing with or follow the Choir in Chanting. The Gregorian Chants, and the Canticles as pointed, are intended to accompany each other.

*Te Deum and Jubilate (in A),*

By WM. BOYCE, Mus. Doc. Circ. 1760. With an easy arrangement for the Organ and Piano Forte, by EDWARD HODGES, Mus. Doc., Director of the Music of Trinity Church, New York. This work contains 18 quarto pages, with an engraved title page, suitable in form to bind with other music. Price 75 cents. The attention of the friends of Church Music of the *highest order* is respectfully solicited to this work.
September 24.

MISSES EDWARDS'
*Boarding and Day School for Young Ladies,*
NEW HAVEN, CON.

THE Winter Term of this institution will commence on Wednesday, the 28th of September.
New Haven, Sept. 21—6t

BOARDING AND DAY SCHOOL
*FOR YOUNG LADIES.*

MISS SAGAR and MISS BALLOW will Re-open their School for Young Ladies at No. 10 Albion Place, (Fourth street,) on Monday the 12th of September. August 27.

EPISCOPAL BOOK DEPOSITORY.

D. APPLETON & CO., 200 Broadway, respectfully invite the Clergy and Laity attending the Convention, to call and examine their collection; they keep constantly for sale, on the most favorable terms, a choice stock of works on Theology and Ecclesiastical History, including the sterling old English Divines of the 16th and 17th centuries.

Among their recent importations will be found new and beautiful editions of Rev. Joseph Bingham's complete works, with all the quotations, 9 vols. 8vo; Bishop Bull's complete works, 8 vols. 8vo; Dr. Isaac Barrow's do. do., 8 vols. 8vo; do. do. cheap edition, 3 vols. 8vo; Dr. Edward Burton's do. do. 5 vols. 8vo; Bishop Butler's do. do. 1 vol 8vo; Richard Baxter's Practical Works, with Introductory Essay, 4 vols. imp. 8vo; Dean Comber's Works, 7 vols. 8vo; Dr. Theller's Works, 8 vols 8vo; Jeremy Collier's Ecclesiastical History of England, with copious notes, 9 vols. 8vo; Dr. John Donne's Works. 6 vols. 8vo; Bishop Horne's Works, 4 vols. 8vo; Bishop Hall's Works, 12 vols. 8vo; Bishop Horseley's Works, 8 vols. 8vo; Dr Hole on Liturgy, 4 vols. 8vo; Rev W. Jones's (of Nayland) Complete Works, 6 vols. 8vo; Rev. Charles Leslie's do. do. 7 vols. 8vo; Archbishop Leighton's complete works, 1 vol. 8vo; do. do. with Life, by Pearson, 2 vols. 8vo; Dr. Nathaniel Lardner's complete works, 10 vols 8vo; Parochial Sermons, by John Henry Newman, B. D. 6 vols; Bishop Porteus's Complete Works, 6 vols. 8vo; Archbishop Sharpe's Complete Works, 5 vols. 8vo; Bishop Sanderson's Sermons, complete, 2 vols. 8vo; Dr. John Scott's Complete Works, 5 vols. 8vo; Bishop Sherlock's Complete Works, 5 vols. 8vo; Archbishop Tillotson's do. do. 10 vols. 8vo; Jeremy Taylor's Works, 3 vols. imp. 8vo; Archbishop Usher's Body of Divinity, 1 vol. 8vo; Bishop Van Mildert's complete works, 6 vols. 8vo; Bishop Warburton's complete works, 13 vols. 8vo; Wall's History of Infant Baptism, 4 vols. 8vo.

Patrick, Lowth, Whitby, Arnald, and Lowman's Critical Commentary and Paraphrase on the Old and New Testaments, and the Apocrypha, with the Text at large. A new edition, at one-half the original cost. Matthew Pool's Annotations on the Bible. New edition, 3 vols. 8vo.

Also, the beautiful Paris editions of St. Augustini, Opera Omnia, complete in 22 vols. imp. 8vo.; St. Chrysostom, Opera Omnia. Grec. et Lat., complete in 26 vols. imp. 8vo.

D. A. & Co. are constantly receiving all the important Episcopal Publications from Oxford and London.

D. A. & Co. have recently published—

An Exposition of the Thirty-nine Articles of the Church of England, by Bishop Burnet. With an Appendix, containing the Augsburg Confession—Creed of Pope Pius IV., &c. Revised and corrected with copious Notes and additional References, by the Rev. James R. Paige, A. M., of Queen's College, Cambridge. In one handsome 8vo. vol. $2 00.

The History of the Reformation of the Church of England, by Gilbert Burnet, D. D., late Lord Bishop of Salisbury—with the Collection of Records and a copious Index, revised and corrected, with additional Notes and a Preface, by the Rev. E. Nares, D. D., late Professor of Modern History in the University of Oxford. Illustrated with a Frontispiece, and twenty-three elegantly engraved Portraits, forming four elegant 8vo. vols. $8.

An Exposition of the Creed, by John Pearson, D.D late Bishop of Chester. With an appendix, containing the principal Greek and Latin Creeds. Revised and corrected by the Rev. W. S. Dobson, M. A. Peterhouse, Cambridge. In one handsome 8vo. volume. $2 00.

A Treatise on the Church of Christ. Designed chiefly for the use of Students in Theology. By the Rev. William Palmer, M. A., of Worcester College, Oxford. Edited, with Notes, by the Right Rev. W. R. Whittingham, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Maryland. 2 vols. 8vo., handsomely printed on fine paper. $5.
Sept 24—3is

THE CHURCH ALMANAC FOR 1843,

IS just published, and ready for delivery. Orders for the same to be addressed to Thomas C. Butler, Agent of the Protestant Episcopal Tract Society, at the Church Depository, 20 John st.

Price $30 a thousand, $4 a hundred, 6¼ cents single.
Sept 24 tf.

JUST PUBLISHED,
BY JAMES A. SPARKS,
111 *Nassau street,*

MUSIC of the Church, (with a Supplement.) A collection of Psalm, Hymn, and Chant Tunes adapted to the worship of the Protestant Episcopal Church in the United States. 7th edition.
September 3.

MISS HAINE'S
*SCHOOL FOR YOUNG LADIES,*
No. 66 WARREN STREET,
*Will Re-open on Monday, September 5th.*

THE studies pursued embrace a thorough course of English. The Languages, Drawing, and Vocal Music, taught by the best instructors. Particular attention will be given to the morals of the young ladies.

Circulars may be obtained at the bookstores of C S. Francis, No. 252 Broadway; R. Lockwood, No. 411 Broadway; J. S. Taylor, No. 145 Nassau st.; and at her residence, No. 86 Warren st.

REFERENCES.
Hon. Theo. Frelinghuysen, LL. D., Chan. of the N. Y. University.
Hon. Peter A. Jay, No. 398 Broadway.
Rev. J. M. Matthews, D. D., No. 22 Washington Place.
Rev. Thomas Dewitt, D D., No 62 Walker st.
Rev. John A. Vaughan, D. D, No. 55 Morton st.
Rev John M. Macauly, No. 112 Leonard st.
Cornelius Du Bois, Esq., No 757 Broadway.
John Steward, Esq, No. 1 Pearl st.
John Slosson, Esq, No. 3 Pearl st.
C. O. Halsted, Esq., No. 12 Clinton Place.
William Forrest, Esq., No. 18 Varick st.
A. R. Whetmore, Esq, No. 23 Varick st.
John M. Nixon, Esq., No. 39 Nassau st.
Thomas C Doremus, Esq., No. 86 Warren st.
Aug. 20—6t$

ST. ANN'S HALL, FLUSHING, L. I.
*For the Education of Young Ladies.*

THE Winter Session of this Hall will commence on the first of October. Circulars may be had at No. 20 John-street, New York.
Sept. 3—tO8 J. F. SCHROEDER, Rector.

ST. MARY'S HALL,
*BURLINGTON, NEW JERSEY.*

THE Winter Term will commence on the first of November. Apply to the Rev. R. I. Germain.
Sept. 24—tn1

SELECT SCHOOL.

THE MISSES MANSFIELD respectfully inform their friends and the public, that they will Re-open their School at No. 480 Pearl-street, on Monday, August 29th. August 27.

ORGANS FOR SALE.

THE subscriber offers for sale the Organ now standing in the *Broadway Tabernacle* The exterior is Gothic, 20 feet high, 14 wide, 9 deep—two sets of keys and pedals, compass of keys from GG to F alt, compass of pedals from CCC, 16 ft. to D, an octave and fifth. The stops are as follows: Great Organ—large open diapason, second size do, stopped diapason, principal, twelfth, fifteenth, sesquialtra, 4 ranks, trumpet; Swell—dulciano, stopped diapason, principal flute, hautboy; Choir Bass—stopped diapason, dulciana, principal; Pedals—double open diapason; Couple to connect the Pedals with Great Organ.

This is a powerful and fine toned instrument and will be sold a bargain.

Likewise, a very superior Parlor Organ, made to order, containing the dulciano, stopped diapason, principal flute, fifteenth, and hautboy, with swell, and three composition pedals. The case is finished in the most elegant manner, 9 ft. 9 ins. high, 5 ft. 9 ins. wide, and 3 ft. 10 ins. deep—a superior instrument and well worthy of the attention of amateurs.

Also, a six stop Chapel Organ, with five composition pedals, 11 feet high, 6. 7 wide, 3 9 deep.

Two five stop Swell Organs, calculated for a small Church, 9 feet 5 inches high, 5. 10 wide, 3. 5 deep.

Two four stop Organs, without a swell, 8 feet 7 inches high, 5. 4 wide, 2. 6 deep.

Two second-hand Organs, of five stops, suitable for small Churches.

One small Parlor Organ.
HENRY ERBEN, No. 172 Centre street.
Sept 3—tf

MUSIC BOOKS.
A. V. BLAKE,
*Of 54 Gold street, New York,*

HAS made arrangements to supply the trade, church choirs, teachers, and others, with the standard music books of the country The following list exhibits the principal works constantly on hand:

*The Boston Academy's Collection of Church Music:* Published under the direction of the Boston Academy of Music.
*The Boston Handel and Hadyn Society Collection of Church Music:* By Lowell Mason.
*Bridgewater Collection of Sacred Music.*
*The Choir; or Union Collection of Church Music:* Lowell Mason.
*The Massachusetts Collection of Psalmody:* By the Boston Handel and Hadyn Society. Edited by George James Webb, President of the Society.
*The Modern Psalmist:* By Lowell Mason Published under the sanction of the Boston Academy of Music.
*Boston Anthem Book;* being a Selection of Anthems and other Pieces: By Lowell Mason.
*Manual of the Boston Academy of Music, for Instruction in the Elements of Vocal Music on the System of Pestalozzi.* By Lowell Mason, Professor in the Academy.
*The Juvenile Singing School:* By Lowell Mason and G. J. Webb, Professors in the Boston Academy of Music.
*The Lyrist, consisting of a Selection of new Songs, Duetts and Trios,* from recent Works of various Authors Compiled by Lowell Mason and G. J. Webb, Professors in the Boston Academy of Music
*The Music of Nature;* or an attempt to prove that what is passionate and pleasing in the Art of Singing, Speaking, and Performing upon Musical Instruments, is derived from the sounds of the Animated World. With curious and interesting illustrations. By William Gardiner.
*Lives of Hadyn and Mozart;* with Notes. By William Gardiner. *12mo. cloth.*
*The Odeon;* A collection of Secular Melodies, arranged and harmonized for four voices, designed for adult Singing Schools, and for Social Music Parties. By G. J. Webb and Lowell Mason, Professors in the Boston Academy of Music.
*The Odeon,* printed on fine paper, and bound in cloth.
*Boston Glee Book.* Edited by Lowell Mason and G. J. Webb.
*Carmina Sacra.* By Lowell Mason.
*Boston School Song Book.* By Lowell Mason.
*Gentlemen's Glee Book* By Lowell Mason.
*Vocal Exercises.* By Lowell Mason.
*The Church Choir;* a collection of Sacred Music; comprising a great variety of Psalm and Hymn Tunes, Anthems and Chants, arranged for the Organ or Piano Forte, and adapted more particularly to the Worship of the Protestant Episcopal Church in the United States. By Joseph Muenscher, Professor of Biblical Literature in the Theological Seminary of the Protestant Episcopal Church, Gambier, Ohio.
*The American Glee Book;* consisting of a Selection of Glees, Madrigals, and Rounds, from the most distinguished English and German authors, together with Original Pieces composed expressly for this Work, embracing Pieces from the Works of upwards of thirty persons. By George James Webb President of the Handel and Hadyn Society
*The Boston Musical Institute's Collection Church of Music;* comprising a great variety of Psalm and Hymn Tunes, Anthems, Chants, Sentences, and other set Pieces. Arranged and composed by T. Comer.
*The Little Songster;* consisting of Original Songs for Children: For the use of Primary Schools and Families. By George J. Webb.
*Music of the Church;* a collection of Psalm, Hymn and Chant Tunes, adapted to the Worship of the Protestant Episcopal Church in the United States. This work, prepared by one of the most gifted and popular clergymen of New York, has been published in successive editions for many years, and is used in some of the largest parishes of the country. ☞ The edition now offered to the public has been enlarged by the addition of 8 pages of rare and valuable chants and sentences never before published in this country, and the book is otherwise much improved.
August 6.

## POETRY.

For the Churchman.

### "GOD HIMSELF SHALL DRY THY TEARS."

Father! for thine early born,
Heart with grief and anguish torn;
Mother! bending o'er thy child
Ere by sin its soul defiled,
Sunk to rest in Death's embrace—
Woke to smile in Jesus' face;
Cease thy sorrow—quell thy fears—
"God himself shall dry thy tears!"

Child! that weepest o'er the sod
Where the mourner's foot hath trod,
Where unlit by light of day,
In the temple of Decay,
Sleeps the one who gave thee birth,
And the sire who watched thy mirth;
Let these words thy bosom cheer—
"God himself shall dry the tear!"

Mourner! whosoe'er thou be,
Child of sin or misery,
Thou whose light of hope hath fled,
Thou whose joys are with the dead;
Thou whose soul is racked and wrung,
Thou who minglest not among
Scenes where smiling mirth appears—
"God himself shall dry thy tears!" G. H. H.

*New York University, Sept. 23, 1842.*

*From the Irish Ecclesiastical Journal.*

### ON THE PROPER OBJECTS OF PAROCHIAL VISITING, AND THE BEST METHOD OF CARRYING THEM INTO EFFECT.

TO THE EDITOR.

Sir,—The subject proposed in these questions, is one of great extent, interest, and importance, or one comparatively inferior, according to the different views persons take of the intention and responsibility of our office, with respect to Parochial Visitation. I mean in its more extended, and general sense—the daily, ordinary intercourse of a minister with the people committed to his charge. We must all of us, however, admit, how important it must be to have settled in our minds how far such visits are our duty, what we should consider the *obligation* lying upon us in this respect. More should not be pressed upon the conscience of any man; less should not satisfy him; and till this step is made sure, we cannot advance firmly, or with conviction.

In a matter of so great importance, we are not called on, very happily I think for us, to decide, whether parochial visitation be, or be not, in *some* sense, a duty. That point is settled for us; bound upon us by our ordination vows, to "use both public and private monitions, and exhortations, as well to the sick, as to the whole, within your cures, as need shall require, or occasion shall be given." "Monitions" given in "private," and those not confined to the visitation of "the sick," but also to those who are well or "whole," can hardly be performed in any way different from what we ordinarily understand by parochial visitation, and this we have, all of us, engaged to perform.

But those, who argue that parochial visitation is our bounden duty, may disagree as to the extent to which it should be carried. Some seem to think the perpetual interference of the minister neither useful to the parish directly, nor indirectly, as tending to lower the dignity and authority of the office of a spiritual ruler; that a holy life passed in the shade of religious retirement, and sanctified study, should be the prevailing impression of his character; as one who loves, for its own sake, that religion he recommends to others; that, thus, accustoming his people to walk alone, and respecting the modest privacy of domestic life, he should interfere, only to check any marked deviation, or to uphold the falling; and then retreat to his retirement again. Those very words, "as need shall require, or occasion shall be given," may seem to point out a distinct and peculiar class of cases, marked out for our interference.

The other opinion, more generally prevailing at present, is, that the eye of the ruler should exercise perpetual vigilance, continued "oversight," everywhere beholding the evil and the good. That his personal superintendence should, like the light, pervade the whole parish, and its influence be felt in every corner. The Word, diffusing its "bright beams" through his ministry, should "run to and fro," and "nothing" be "hid from the heat thereof." That we cannot know the "needs that may require" if we will not look for them, nor "the occasions that may be given" if we do not "light the candle, sweep the house, and seek diligently till we find" them.

Thus, according as the intention of the words, quoted from the ordination service, strike us, will result a different view of the proper objects of parochial visitation, in their very ground and root, giving a direction and coloring to the whole current of our thoughts upon the subject.

How are we then to decide between these two interpretations of the words of our service? that, surely, we ought to follow, which itself most closely follows Scripture. Where, then, in Scripture shall we look for the pattern of a Christian minister? our eyes turn to our Lord, "the Apostle and High Priest of our profession," who came to "*minister*"—"the *shepherd* and *bishop* of our souls." What was the character of his oversight and manner of feeding the flock? It is given in one word by St. Peter, when he would impress the first Gentile converts with a just idea of the "word made flesh"—"*He went about, doing good.*"

Let us not turn aside the force of his example by too hastily adopting the notion, that his was a peculiar ministry not intended for the imitation of his servant. In some points his ministry was peculiar; so was his life; yet as his life was left, in the main, an example to Christians, why should not his ministry also, in the main, be designed as an image to be reflected to the world by every minister of the word—nay, that the influence of the Christian ministry shall be more complete, the more expressly it represents that of Christ our Lord himself? If, then, we look into those parts of his ministry which He continues to us under the very same names, of shepherd, bishop, teacher of righteousness, preacher of peace, we shall find much more of resemblance, than of difference, between his ministry received from his Father, and our ministry, received in like manner from him.

He was *sent, commissioned*, a peculiar charge assigned Him. The district in which his ministry was to be exercised defined. Within this diocese, ample, certainly, but not more so than many have been since, how did he fulfil the trust committed to him? He neither occupied his princely state in Jerusalem, nor dwelt a hermit in the wilderness. He left no part of his charge unvisited; but bore in person the glad tidings everywhere; scattering some gleams of the light from heaven in every place, in every circumstance of the varied society which surrounded him. Now he stood over the bed of fever; again, not damping the joy of the marriage east; the dusty road led him to the widow's "need;" and at the well side he found "occasion" to convert one sinner, and through her a multitude; invited to the table of the wealthy Pharisee, he did not decline the invitation; sometimes invites himself to the supper of an humble Lazarus. In every place, though in different ways, suited to each variety of circumstance manifesting forth his glory to the strengthening of faith, or to the improvement of practice. So, this was the character of the head and pattern of Christian pastors; and thus was the "word of life" exhibited to the apprehensions of men, as truly by actions (the word *made flesh*) as by words, "he went about doing good."

"Well, what charge did he leave with his apostles? "as my Father hath sent me, even so send I you," and even so they went,—"went about doing good." Whether, in the exercise of their *apostleship*, "their sound went forth into all lands, and their words unto the end of the world," or in the more confined districts of churches already established, we find Peter in *his oversight* "passing through all quarters;" or within the limits of one city, St. Paul testified "publicly and from house to house;" still they represent in their life and ministry that living word they preached; setting forth Christ Jesus.

But whom does St. Paul remind of his teaching publicly, and from house to house? the settled pastors of the Asiatic Churches, to whom he proposes himself an example in all things, therefore in this. So, here, I think, we have the chain complete, from our Lord through his Apostles to the settled ministers of the Church, holding the very station we have been called out to fill. The point which forces itself most on my notice is this: that which converts, is the manifestation of Christ; he is manifested now, as he manifested himself by an agreement of words spoken, and living actions. One without the other loses half its power, "the salt has lost its savor." If then we do not exhibit in all its features the ministry of Christ, we hide part of his image from the people, and cannot expect its full effect. Just endeavor to separate from the more public ministrations of our Lord, the touching and endearing scenes of private, familiar domestic intercourse, and how great a part of his divine image is eclipsed, how much of its cheering brightness gone!

Having then now ascertained that such a minute, unceasing vigilance is a proper object with a minister in the superintendence of his charge; the next question is, how shall this wide field be occupied? What are the proper objects of such visiting? Here again we trace, in our Lord, the outline, the grand principle: "He went about doing good." "Doing good," then, is to be the sole object of our "going about." The mere going about without the object of doing good, is but the shell without the nut; an intrusion on the time of the industrious, hardly escaping the censure of Scripture, "withdraw thy foot from thy neighbor's house, lest he be weary of thee, and hate thee;" and,—may we not fear—thy ministry with thee? Nothing can excuse "the going about," except its being made our duty; and nothing makes it our duty except the object—"doing good." We should aim that such might be clearly seen to be our object, if we would win respect for our visits. If it is once suspected, this visiting is fled to as a refuge from, not "much study," but very little being "a weariness of our flesh;" farewell the high deference for our office, and our influence along with it. And will it not be so thought, if we merely "bestow our tediousness" from house to house, frittering the time with such cheap talk, as might be had in the neighboring forge, the poor man's coffee house, at any hour of the day?

The first remedy against our visit becoming thus "weary, stale, flat, and unprofitable," seems to be the refreshing in our own minds by previous study, that wisdom which inspires purity, peace, and all goodness. Like the manna, it should be gathered daily. Of course with some there will be greater leisure for study, while the time of others must be laid out chiefly in the parish, but still it is necessary to the health of the body that each member should be duly exercised. He, who has but few to visit, must not let them pass out of his mind, nor consider study his chief business; and he who has many should ask, whether it is with a feeling of regret or release he closes his book. Where our time is apportioned conscientiously, I believe it will be found, "He that gathered much had nothing over, and he that gathered little had no lack." While both come forth from the inner court from offering to the Lord "the fat and the blood," to minister to the people, to teach them right judgments, and to discern between good and evil, Ezek. xliv. 15,—the words of their mouths breathing the freshly gathered meditations of their hearts.

The next remedy against unprofitable visiting would be, to ask ourselves, what good am I going to do here? It may be necessary to change the current of our purpose, but even then we would find it like a loadstone to ask, what advantage can I turn this conversation to? And when we have left the house, what distinct good have I done or endeavored to do? A day so spent in real endeavors at solid usefulness would give a lightsome return to our homes.

But what good should more especially engage our attention? What good did our Lord go about doing? Good to the bodies and to the souls of men.

What are generally called charitable deeds, we may then consider as one object not unworthy our attention in these visits. Does not our Saviour's example bear out this observation fully? No one, I suppose, would deny that such acts should be performed by a clergyman; but some seem to consider them merely as stepping stones to an higher usefulness, whose chief value is that of a key to open the heart to what is alone important. But our Lord, who took upon him our suffering humanity, points more distinctly to such acts of charity to the bodies of men, as good as themselves. Well, indeed, if this lead to something still better, but which will be more likely to produce that effect, when they are seen to flow from an unfeigned sympathy, and pleasure of love in relieving the present trouble. It is the glory of the doctrine of Christ to produce such fruits, pity and active disinterested benevolence: by *disinterested*, I mean, having a sufficient motive in itself, not done chiefly for another purpose. For instance, the time I would choose, generally speaking, for entering on matters of controversy with a Roman Catholic, would not be when he was receiving bodily relief from me; if he once suspected my object in assisting him to be proselytism, his heart would close up against the impression which a belief in the *charity* of my action might have made in favor of the faith which influenced me. I once heard a person say of young ministers, who listened to the sad histories of their people with a sort of stony passiveness, impatient apparently for some chink to ram in a text, "that religion seemed to have *ossified* their hearts." "Unless we so let our light shine before men," we leave an immense portion of our Saviour's ministry unreflected.

But while, ourselves to exhibit the fruit of the Gospel, and show ourselves "a pattern of good works" is one great and important point of our duty, in which we should exercise not only our hands, but put our hearts into it; no doubt, our chief work, as ministers, is the planting that tree of life, the watering and pruning those already planted, with all the arts of spiritual husbandry.

Is it asked then,—should there be any difference in the objects of our public and private ministration? I think not. The difference lies more in the manner, for we find St. Paul made no difference between what he testified publicly, and from house to house, "repentance towards God and faith towards our Lord Jesus Christ," but as he did not confine his teaching to those primary doctrines, but exhorts his converts to think on whatsoever things were true, pure, lovely, of good report; and as he labored to "present every man perfect in Jesus Christ," we may believe that all those also were the subjects of his individual conversations, according as he perceived the light or shade, the touch or tint that each required to present a more exact and lively resemblance to the image of Christ.

The difference then lies more in the manner; and the very difference between the circumstances of public and domestic ministration leads to the corresponding difference in the manner of exercising them.

Created for society at large as well as for family endearment, and for separate meditation and close friendship, we find ourselves provided with powers and capabilities fitted to each state, receiving again influences and impressions peculiar to these several states. The force of authority, multiplied by the mutual reflections of mind answering to mind, the sympathetic feeling produced in an assembly of our fellow men, is owned in every nation, savage and civilized; and so, on the other hand, the direct address of a friend opens the heart by a more homely, quiet, but not less winning force, while by its peculiar attractive power, it draws out to your confidence the hidden thought and feelings there. It is more close, more insinuating; like a summer tide, that while we gaze on its apparent slumber, we start to find our feet almost surrounded. He then who is wise in human nature will use both these means; though it be for uses the same end he seeks to attain, and the best method for carrying into effect his object in either case will be, to use the means best suited to draw out the peculiar advantages of each. To prevent the evils incident to popular assemblies, irreverence, confusion, presumption, opposition, surely nothing is more easily devised than what the wisdom of God has taught us. A place consecrated from the world to be God's own house; a stated ordained ritual, an authorized ministry; a decent external worship left to the will or caprice of no one, where obedience to authority sitting on minister as well as people, at once humbles and calms. Where God is thus had in reverence of those who are round about Him, the social charm of sympathy is sanctified from its evils to act with concentrated rays on every heart, diffusing a general disposition to "receive with meekness the ingrafted word, which is able to save their souls."

The advantages, then, which religion seeks in our social sympathies, can nowhere be so well obtained,—the evils she so shrinks from nowhere so well held in check, as in the stated sanctioned services in our churches. At the same time, it is plain, the approaches to the heart through that other avenue of personal friendship; the knowledge of individual character, drawn out in the confidence of familiar intercourse; the knowledge how far truth has made its way into each bosom, and where the obstructions exist, cannot be obtained in the public assembly, but in the private room after the pattern of our Lord with Nicodemus, in the field, by the way, beneath the tree, or by the well side, the servant will find the print of his Master's footsteps, and occupy till he comes:—sometimes face to face as a man talketh with his friend; sometimes enlisting domestic affections by the fireside, or at the table of some humble Lazarus. To turn then the "house" visits into "public," church-like assemblies, seems unwise for two reasons. It seeks what can be better obtained elsewhere. It prevents what cannot be so well obtained, if obtained at all, as there: the uniting every heart to the minister as the joint and bond of unity with Christ the head, and by the mutual knitting together, through knowledge, affection, and confidence, creating those fine, subtle conductors of thought and feeling, that, like electric wires, shall make even his genial instructions find its way to, and vibrate like a personal address in every heart. This must be sought by kind, familiar, personal friendliness of conversation, after his manner who so gained on the goodwill and understanding of the simple woman of Samaria; gently leading the mind from ordinary topics as we feel our way, and making them conveyances of more important instruction; and, even in what seems ordinary conversation, taking care to exhibit that spirit we would teach men how to receive, by our manner of speaking on any topic, by absence of slander in all its shades,—charitable suggestions,—thankfulness, not formal, but natural, appropriate,—courteousness,—unfeigned interest;—by these gently and imperceptibly instilling right principles, allowed to pass the more freely because unsuspected in their worldly clothes, rebuking without irritating or assumption of superiority, teaching by example, and leaving, wherever we have been, whatever has engaged our tongues, a perception of something holy, something like the Sabbath, glimmering on the week day.

To do this effectually is, I believe, a much more difficult achievement, than to expound, formally, a chapter in the Bible; it is breathing forth its spirit made one with ours, knowledge not only received, but digested, and turned into the life-blood of our being. It is a part of our subject which opens a wide field for study and experience, but leads beyond what I proposed—a simple outline, an endeavor to discover the general process, which should influence our conscience, and direct our exertion on the subject of parochial visiting, and the best manner of carrying it into effect. H. G. S.

### THE CHURCH THE SOURCE OF SOCIAL BLESSINGS.

If the improvement and happiness of mankind be the object of pursuit, there are no principles upon which it can be shown that the Church is not our most efficient guide, except the principles of fanaticism or infidelity. Whatever can be effected by purity of doctrine and discipline; by the learning, zeal, and moderation of a numerous clergy; by a variety of religious and charitable institutions; and by pecuniary resources, of which it is not easy to define the limit;—whatever can be effected by the union of piety, moderation, talent, is within the reach of our Church. Let it not be supposed, however, that we have nothing more to say in its defence. There are other unanswerable arguments which bind us to its altar. An unblemished pedigree and an apostolic government convince us of the propriety and wisdom of those vows, by which we professed ourselves its faithful children.

### IMAGES DESCRIBING SCHISM AND ITS CONSEQUENCES.

Colossians ii. 19.

The Church is a body holding with "the head; from which the whole, by means of joints and bands, having nourishment ministered and knit together, increaseth with the increase of God." The Spirit is from the head to all the members; so that if any member is separated from the body, it must lose the life of the body. 2. When a bough is separated from a tree, it no longer partakes of the life of the root. When it is cut off, it is soon withered; and when it is withered, its end is to be burned. 3. A ray of light shines by its communication with the sun; when it is cut off from that communication with the source of light, it shines no longer. 4. It is the same with a stream of water, which is soon dried up, when it communicates no longer with its fountain. 5. To be joined to any but the bridegroom of the Church is the sin of spiritual adultery, by which the members of Christ are made the members of an harlot. The chaste dove has but one mate: one family are in one house. 6. The ark of Noah was a figure of the Church: there can be, therefore, no salvation out of the Church, because there could be none out of the ark. 7. The seamless coat of Christ is not to be divided. 1 Kings xi. 30, 31: the prophet divides his coat, to signify the schism that should be among the tribes. Christ's coat was providentially not divided, to signify the unity that ought to be preserved in his Church. We are to put on Christ entire; if the garment is torn, it must betray our nakedness. 8. Rahab was ordered to gather all her friends into her house, that they might be saved; if any were found out of it, they were to perish, (Josh. ii. 18.) 9. The paschal lamb was to be eaten in *one* house; none of it was to be cast out. 10. The old Jerusalem was a pattern of the new: there was one temple and one altar; all the rest of the world were without. 11. The Church of Christ is a fold of sheep, under the protection of the shepherd: if the sheep strays, it is in the way of the wolf.—*Bishop Horne,—in Scholar Armed.*

### GODLY SORROW.

It brings into man's remembrance the history of his former life, makes him with heaviness of spirit recount the guilt of so many innumerable sins wherewith he hath bound himself as with chains of darkness; the loss of so much precious time misspent in the service of such a master as had no other wages to give but shame and death. The horrible indignities thereby offered to the majesty and justice of God; the odious contempt of his holy will and sovereign authority; the daring neglect of his threatenings and undervaluing of his rewards; the high provocation of his jealousy and displeasure; the base corrivalry and contesting of filthy lusts with the grace of the Gospel, and the precious blood of the Son of God; the gainsaying, and wrestling, and stubborn antipathy of a carnal heart to the pure motions of the Spirit and Word of Christ; the presumptuous repulses of him that standeth at the door and knocks, waiting that he may be gracious; the long turning of his back, and thrusting away from him the word of reconciliation, wherein Christ, by his ambassadors, had so often beseeched him to be reconciled unto God; the remembrance of these things makes a man look with self-abhorrency upon himself, and full detestation upon his former courses. And he now no longer considers *the silver or the gold*, the profit or the pleasure of his wonted lusts; though they be never so delectable or desirable in the eye of flesh, he looks upon them as *accursed things* to be thrown away, as the converts did upon their costly and curious books, Acts xix. 19, Isaiah xxx. 22, and xxxi. 7. Sin is like a *painted picture*; on the one side of it, to the *impenitent*, appeareth nothing but the *beauty of pleasure*, whereby it bewitcheth and allureth them; on the other side to the *penitent* appeareth nothing but the horrid and ugly *face of guilt* and shame, whereby it amazeth and confoundeth them. Thus the remembrance of sin past, (which they are very careful to keep always in their sight, Psalm li. 3,) doth by godly sorrow work especial care of amendment of life for the time to come, 2 Chron. vi. 37, 38; Psalm cxix. 59; Ezek. xvi. 61, 63; xx. 43.—*Bishop Reynolds.*


FOR SALE BY
THE GENERAL PROT. EPIS. S. S. UNION,
Depository 20 John st.,
*Either single or in quantities:*

Pearson on the Creed, 8vo.
Burnet on the XXXIX. Articles, octavo.
Sermons by the late Bishop Bowen, vol. 1. 8vo.
Select Family and Parish Sermons, by Bishop McIlvaine, 2 vols. 8vo.
Theology for the People, by the Rev. J. P. K. Henshaw, D. D., octavo.
Archbishop Secker's Lectures on the Catechism, 12mo.
The Primitive Church Compared with the Protestant Episcopal Church of the Present Day by Bishop Hopkins, 12mo.
The Church of Rome in her Primitive Purity Compared with the Church of Rome at the Present Day, by Bishop Hopkins, 12mo.
Gilly's Horæ Catecheticæ, edited by Bishop Doane, 12mo.
Baptismal Obligations, by Rev. Wm. Jackson, 12mo.
Scriptural Examinations on the Church Catechism, by Joshua Dixon, Revised, &c., by the Rev. George A. Smith, 18mo.
Dictionary of the Church, by the Rev. Wm. Staunton, 12mo.
The Churchman's Manual, by the Rev Benjamin Dorr, D. D., 12mo.
Wilmer's Episcopal Manual, 12mo.
Faber's Difficulties of Romanism, 12mo.
The Temple and Country Parson, by the Rev. George Herbert, with his Life, 12mo.
Keble's Christian Year.
Early Years of Bishop Hobart, by the Rev. J. McVickar, D. D.
Professional Years of Bishop Hobart, by the same author.
Devotions for the Family and the Closet, by the same author.
The Death of the Righteous, translated from the French of M. La Placette, by the late L. P. Bayard, D. D.
The Church Choir, a Collection of Sacred Music, by Professor Muenscher.

Orders from abroad may be addressed to
DANIEL DANA, Jr., Agent,
August 6. Church Depository, 20 John st.

UNDERTAKER.

THOMAS D. GILLESPIE, Sexton of Christ Church, and General Furnishing Undertaker respectfully informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice, and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with at his residence, by day or night. His coffin manufactory is attached to his dwelling. Interments procured in any ground or cemetery. Ready made Shrouds, Caps, Scarfs, &c. Printed Blank Notices, &c. Lead Coffins made in a few hours notice.
T. D. GILLESPIE, 552 Pearl street,
June 19. near Broadway.

HISTORY of the Reformation by Bishop Burnett, in 4 vols. A new edition, with notes by the Rev. E. Nares, D. D.
For sale at this office. Price $6. July 30.

PORTRAIT OF THE REV. D. BUTLER, D. D.

A FINE lithographed portrait of the late Rev. D. Butler, D. D., has lately been published, and can be purchased in this city, of Swords, Stanford & Co., D. Appleton & Co., at the office of the Churchman, and at the office of the Episcopal S. S. Union. In Albany, of E. H. Pease; and in Troy, of Young & Hartt. Sept 3

MANT & D'OYLY'S BIBLE.

A FEW SETS of Bishop Hobart's edition of this invaluable Family Commentary may be had on application to the publishers, or to
JAMES A. SPARKS
111 Nassau street, Office of the Churchman.
August 20—tf

TO CLERGYMEN, STUDENTS, &c.
BARTLETT & WELFORD,
*Booksellers and Importers,* 209 *Broadway,*

BEG to draw the attention of gentlemen purchasing Books to their large and valuable assortment of English Theological Books, including a great variety of the most important works by Episcopalian Divines, and which are now for sale by them at prices much below those generally asked for the same Books. Among their present stock are recent editions of—

I. Bishop Beveridge's whole works, by Rev. J H Horne, 9 vols. 8vo.
II. Burnet's History of the Reformation, new and cheap edition, 2 vols. royal 8vo.
III. Bingham's Origines Ecclesiasticæ, new and improved edition, by the Rev. J. R. Pitman, 9 vols.
IV. Bishop Bull's whole works, Clarendon Press edition, by Dr. Burton, 8 vols. 8vo.
V. Dr. Burton's Theological Works, 5 vols. 8vo.
VI. Brown's Sermons and Expository Treatises, 2 vols. 8vo.
VII. Dr. Bragg's works on the Parables, &c. Clarendon Press. 5 vols. 8vo.
VIII. Dean Comber's Companion to the Temple, and other works, new edition, 7 vols. 8vo.
IX. Chillingworth's whole works, Life, &c. 1 vol. 8vo
X. Archbishop Cranmer's Remains, edited by Rev. H. Jenkyn, 4 vols. 8vo.
XI. Fuller's Church History of Britain, and other works, 8 vols. 8vo.
XII. Hooker's Works, edited by Rev. J. Keble, vols. 8vo.
XIII. Bishop Hopkins' whole works, new and cheap edition in 1 vol. 8vo.
XIV. Bishop Ward's complete works, 8 vols. 8vo.
XV. Rev. Wm. Jones (of Nayland) Theological works, 6 vols. 8vo.
XVI. Jones on the Canon of the New Testament, 3 vols. 8vo.
Lightfoot's complete works, 13 vols. 8vo.
XVII. Rev. Charles Leslie's Theological Works, 7 vols. 8vo. Oxford.
XVIII. Dr. Nathaniel Lardner's Works, 1 vol. 8vo.
XIX. Library of the Fathers, 6 vols. 8vo.
Palmer's Origines Liturgicæ, or Antiquities of the English Ritual, 4 vols. 8vo.
XX. Patrick, Lowth, Arnald, & Whitby's Commentary, 4 vols. royal 8vo.
XXI. Kendrick's Works, by Hughes, 5 vols. 8vo,
XXII. Strype's Annals of the Reformation, and Ecclesiastical Memorials, 13 vols 8vo.
XXIII. Rev. Philip Shelton's Works, 6 vols. 8vo.
XXIV. Archbishop Secker's whole works, 6 vols 8vo.
XXV. Tyndal and Frith, the writings of, 3 vols. 8vo.
XXVI. Bishop Van Mildert's Works, 6 vols. 8vo.
XXVII. Warburton's Works, edited by Hurd, 12 vols. 8vo.
XXVIII Wall's History of Infant Baptism, 4 vols. 8vo.

And a great variety of other equally valuable Books, both ancient and modern—their Antiquarian Department being very rich in rare and curious standard works in Theology, History, and General Literature. Catalogues furnished. July 2.

BRAMHALL'S WORKS.

THE Works of the most Reverend Father in God, John Bramhall, D. D., sometime Lord Archbishop of Armagh. With a Life of the Author, and Collection of his Letters. Vol. 1. 8vo. portrait.
Bull on Justification. Harmonia Apostolica; or two Dissertations on the Doctrine of St. James and St. Paul on Justification, by the Rt. Rev. Geo. Bull, D. D., sometime Lord Bishop of St. David's. 1 vol. 8vo
8th vol. of the Library of the Fathers. Select Treatises of S. Athanasius, in Controversy with the Arians translated with Notes and Indices. 1 vol. 8vo.
Improved Pollyglott Bible, valuable to Sunday School teachers and others. Beautifully printed 18mo. on fine thin paper, with a centre column of References, Notes, &c., on an entirely original construction combining beauty of appearance with facility of references; and accompanied by a series of maps, neatly engraved and colored. The References amount in number to about 50,000. A useful series of Tables have been added, as well as a brief History connecting the narrative portions of the Old and New Testaments.

WILEY & PUTNAM,
Booksellers, Publishers, and Importers,
161 Broadway.
*Who have recently published*
Archbishop Whately's Essays on Church Government
Mrs. Southey's Chapters on Churchyards.
Berrow's Account of the Gypsies of Spain.
Athanasion and other Poems, by the author of "Christian Ballads."
Nordheimer's Hebrew Concordance. No. 1.
The Sermons and Remains of Benj. D. Winslow.
Burton's History of the Christian Church.
Dr. Turner's Companion to the Book of Genesis.
A Catalogue of Theological works for sale by W. & P. June 11

J. A. SPARKS,
No. 111 NASSAU-STREET, NEW YORK,

BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase Books for them on the most reasonable terms, and to forward them, as may be directed, to any part of the United States, or Canada.

Orders enclosing Cash for any book in this market, or for Sunday School Libraries, will be promptly attended to.

He begs leave to refer on this subject to the Right Rev. the Bishop of New York, the Right Rev. Bishop Chase of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. Dr. Seabury, New York; C. N. S. Rowland, and Cornelius Oakley, Esqs., New York; Rev. W. F. Walker, Saratoga Springs, N. Y.; and Rev. Dr. Chase, of Bellows' Falls, Vt. June 27.

PLAIN SERMONS.
JAMES A. SPARKS, 111 NASSAU-STREET,

BEGS leave to announce that he has purchased of Messrs J. & H. G. Langley their interest in the "Plain Sermons by Contributors to the Tracts for the Times," and that he has JUST PUBLISHED a second edition of this valuable work, in 2 vols. The following is from the Bishop of New York:

RECOMMENDATION.

"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my diocese, for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay-readers within said diocese.
Benjamin T. Onderdonk,
Bishop of the Diocese of New York.
New York, June 14, 1841. April 30—tf

BROOKLYN COLLEGIATE INSTITUTE,
*An English and Classical Boarding School*
Washington Avenue, Brooklyn.

THE Rev. JACOB W. DILLER having accepted a call to the rectorship of St. Luke's Church, on Clinton Avenue, has associated himself with Mr. Young in the discharge of the various duties of this institution.—Mr. Diller was for many years associated with the Rev. Dr. Muhlenburg in his celebrated institution at Flushing, in which he established a reputation as a highly talented and successful teacher. To persons consulting the health and happiness, the literary, moral and religious improvement of their sons or wards, this school offers inducements excelled perhaps by none.

*Terms*, including every expense except bed and bedding, books and stationery, from $160 to $200 per annum, payable quarterly in advance.

The Summer term commences on Monday the 2d of May. Catalogues of the pupils and patrons may be had at the office of the Churchman, No. 111 Nassau street, or at the Institute.

*References.*—The Right Rev. B. T. Onderdonk, and the Episcopal clergy of Brooklyn generally.

All letters addressed to John Young, Brooklyn, will meet with prompt attention. June 25.

THE CHURCH CHOIR,
BY REV. MR. MUENCHER.

PART *Second* of the above work, bound separate, containing a valuable collection of *Chants.*
Just received and for sale at this office.
November 6.

TRACTS FOR THE TIMES.
NO. 90.

JUST published, and for sale at this office, pp. 86 price 37½ cents, or three copies for $1. Orders enclosing the cash, will be promptly attended to, and the Tract forwarded to any part of the country by mail, or otherwise, as may be directed.
J. A. SPARKS 111 Nassau street
June 26.

UNIVERSITY GRAMMAR SCHOOL,

IN the first story of the University Building, in Washington Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.
December 5—tf.

JUST PUBLISHED, BY J. A. SPARKS,
111 *Nassau street,*
A TREATISE ON BAPTISM,

BY the late Rev. Alexander Hay, of Virginia; with letters commendatory from the Rt. Rev. Bishop Chase, and the Rev. Dr. Shelton, and a sketch of the life of the author by the Rev. C. Dresser.

As an unanswerable treatise in favor of Infant Baptism, this work cannot fail to be read with profit by Presbyterians and Methodists as well as Churchmen. It is clear, concise, and convincing, and treats the subject in a kind and Christian spirit. It will contain about 150 pages; and in order to give it a general circulation, will be sold as low as possible. A part of the edition will be bound in paper cover so as to be sent by mail to any part of the country.
April 23, 1842.

☞ JOHN MORISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church sts, and at other hours at his house, No. 17 Clarkson st, near Hudson st. He will find all articles requisite for funerals on reasonable terms, and give punctual attendance. Dec 11—yly

LOUD'S ORGAN STUDY.

A SUPPLY of the above valuable work just received and for sale at this office.
April 2

PUBLISHED, AND FOR SALE BY THE
GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION,
Depository, No. 20 John Street, New York.

BOOKS OF INSTRUCTION.

| | |
|---|---|
| Union Primer, per hundred, | $4 00 |
| Prot Epis S S Books, No. 1, per hundred, | 1 75 |
| " " " 2, " | 2 00 |
| " " " 3, " | 2 75 |
| " " " 4, " | 5 50 |
| Questions on the S S Books, " | 6 50 |
| First Truths, " | 3 00 |
| Catechism No. 1, (Scripture Catechism,) | 1 75 |
| Catechism No. 2, (Catechism broken into short questions and answers,) " | 3 00 |
| Catechism No. 3, (Catechism enlarged by Bish Hobart,) stiff covers, " | 12 50 |
| Catechism No. 4, (by Cuming,) " | 6 00 |
| Lloyd's Catechism on the Evidences of the Bible, " | 4 00 |
| Church Catechism, " | 1 50 |
| Manual of Short Prayers for Children, | 2 75 |
| Duty to God, " | 0 50 |
| Church Primer, " | 1 75 |
| Sunday-school office of devotion," | 3 00 |
| Sunday-school Psalms and Hymns, | 8 00 |
| Sunday School Liturgy and Psalms and Hymns, stiff covers, | 12 50 |
| Harmony of the Creeds, " | 3 00 |
| Questions on the Book of Common Prayer, | 3 00 |
| Collects from the Prayer Book, " | 3 00 |
| Questions on the Collects, stiff covers, | 12 50 |
| Catechism on the Collects, " | 36 00 |
| Epistles and Gospels from the Prayer Book, | 10 00 |
| Questions on the Epistles and Gospels, 2 parts in one, stiff covers, | 12 50 |
| Bible Companion, 2 vols., " | 60 00 |
| Quest. on St. Matthew, part 1, stiff covers, | 12 50 |
| " " 2, " | 12 50 |
| " " 3, " | 12 50 |
| " The Acts, 1, " | 12 50 |
| " " 2, " | 12 50 |
| " " 3, " | 8 00 |

A discount of 25 per cent. from the above prices is allowed to Sunday-schools auxiliary to the Union.

LIBRARY BOOKS.

The Protestant Episcopal Sunday School Library 71 vols. 18mo.—nett price 20 cents each.

The Juvenile Library, 6 vols. 32mo.—nett price 15 cents each.

*Address all orders for Books, and all remittances, to*
Daniel Dana, Jr., Agent.
Union Depository, 28 Ann st
New York, April 23, 1842.



THE CHURCHMAN,
EDITED BY
THE REV. SAMUEL SEABURY, D. D.,
And under the General Direction and Supervision of
The Bishop of the Diocese of New York,
of whom it is the Official Organ of Communication with his Diocese.

It is published every Saturday for the proprietors, by
JAMES A. SPARKS,
111 Nassau-street, New York, *up stairs.*

Its object is to disseminate religious intelligence, elucidate Christian doctrine, and explain and enforce the principles and precepts of evangelical piety.

For the proper and more effectual accomplishment of these objects, it is, as it ever has been, since its establishment in 1831, devoted to the interests, in every department, of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends, those principles and that policy which have ever characterized the Diocese of New York, and by the divine blessing on which that Diocese has been enabled to maintain so much efficiency in promoting

"The united interests of the Gospel and the Church."

Communications intended for insertion should be addressed to the *Editor*, and letters on business to the *Publisher*.

Terms. *Three dollars* per annum, payable in advance. No subscription received for less than six months; and none discontinued until arrearages are paid.

AGENTS.

| | |
|---|---|
| Rev. Charles Burroughs, D.D.. | Portsmouth, N.H. |
| George M. Marsh, | Portsmouth, N.H. |
| Charles Stimpson, jun. | Boston, Mass. |
| Samuel R. Slack, | East Cambridge, " |
| Charles Burnett, jr. | Providence, R. I |
| David Le Favour, | Pawtucket, " |
| Joseph Wait, | Burlington Vt. |
| G. G Smith, | St. Albans, " |
| Rev. Josiah Perry, | Brandon, " |
| Frederick Sill, | Middletown, Con |
| Sidney Babcock, | New Haven, " |
| Jared Hurlbut, | Hartford, " |
| Joseph C. Sistare, | New London, " |
| W. C. Little, Esq. | Albany, N. Y |
| Stephen P. Nash, Esq. | Saratoga Springs, " |
| A. A. Van Voorst, | Schenectady, " |
| Young & Hart, | Troy, " |
| Alexander Walsh, Esq. | Lansingburgh, " |
| David C. Neefus, P. O. | Hudson, " |
| William Purdy, | Newburgh, " |
| Thomas C. Miller, | Auburn, " |
| Isaiah Tiffany, | Utica, " |
| S. Barnard, | Buffalo, " |
| F. T. Parsons, | Goshen, " |
| J. F. Hutchinson, Esq. P. M. | Watertown, " |
| R. S. H. George, Bookseller, 26 South Fifth street, | Philadelphia |
| H. J. Terry, Esq. | Newcastle, Del. |
| Knight & Colburn, | Baltimore, Md. |
| J. Biscoe, Post Office, | Chaptico, " |
| Wm. W. Johnston, Esq., P. M. | Princess Ann, " |
| Bell & Entwistle, | Alexandria, D. C |
| Thomas R. Hampton, | Washington City, " |
| George Rowland. Esq., | Norfolk, Va |
| Joseph Gill, | Richmond, " |
| A. A. Brown, Esq. | Wilmington, N. C. |
| A. E. Miller, | Charleston, S. C. |
| Rev. E. E. Ford, | Augusta, Ga. |
| Ruffin Smythe, | Randolph, Tenn. |
| Solomon K. Grant, | Louisville, Ky. |
| William Iucho, | Lexington, " |
| Arius Nye, | Marietta, Ohio |
| Lewis Handerson, | Cleveland, " |
| Henry H. Hoffman, Post Office, | Quincy, Ill. |
| P. E. Demill, Esq. | Jackson, Michigan |
| David H. Armstrong, | St. Louis, Mo. |
| H. V. Raymond, | Mobile, Ala |
| Brevoort Butler, | Natchez, Miss. |